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America

Struggle in the Orient

Mary Lecomte du Nouy

CATHOLIC ART

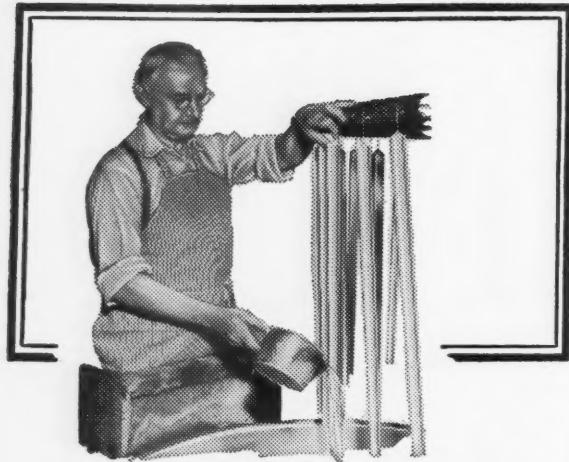
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America

National Catholic Weekly Review

Vol. XCVIII No. 16 Jan. 25, 1958 Whole Number 2540

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Edited and published by the following
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*Editor-in-Chief: THURSTON N. DAVIS
Managing Editor: EUGENE K. CULHANE
Literary Editor: HAROLD C. GARDINER
Feature Editor: CHARLES KEENAN*

Associate Editors:

**JOHN LAFARGE, BENJAMIN L. MASSE, VINCENT S. KEARNEY
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Contributing Editors:

LESTER A. LINZ, DONALD R. CAMPION

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	Latin America:
	<i>Lima:</i>
	FELIPE MACGREGOR

*Editorial Office: 329 W. 108TH ST., NEW YORK 25, N. Y.
Business Office: 70 EAST 45TH ST., NEW YORK 17, N. Y.*

*Business Manager: JOSEPH F. MACFARLANE
Circulation Manager: PATRICK H. COLLINS*

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Correspondence

Depth Advertising

EDITOR: Vance Packard's address (AM. 12/14/57), focusing on motivational advertising, does not mention the basic economic factor of price.

If all American consumers had unlimited cash and/or credit available to them, then motivational advertising would logically be quite important. But the income of most consumers is limited. In 1951, about 80 per cent of all income-tax returns reported an annual income under \$5,000.

Considering the high price of goods today, consumers with below-\$5,000 incomes must basically consider the price of goods or face economic insolvency. Motivational advertising, then, would mainly affect high-income groups; the alleged evils of such advertising cannot be said to influence even a large minority of consumers.

CHARLES F. HELLER, JR.

Urbana, Ill.

EDITOR: Please let us have more of Vance Packard's work. His Dec. 14 article was splendid. For years I have been making a nuisance of myself proclaiming an increase of "softness" in American life; and here is scientific proof of our soft-headedness.

It is exciting to think that there are people who still care about keeping our country self-respecting. We must have our own self-respect before we can hold the respect of others.

MRS. RAYMOND HAIN

Seattle, Wash.

Indonesia

EDITOR: Probably it is not exaggerated to talk of "nationalistic hysteria" (AM. 12/21/57, p. 360) when commenting on the present situation in Indonesia; in a recent note to me a devoted American friend of the country spoke of "poor benighted people" in the same context.

But I think blame for the situation should not be laid entirely at the door of a new, rising people and their government. Through the years since 1949, Indonesians have negotiated with the Netherlands with ill-concealed impatience, making it inescapably clear that possession of West Irian (as Netherlands New Guinea is called) is a serious issue. . . .

The Netherlands contracted in the 1949 Hague Agreement to determine the political status of New Guinea by negotiation "within a year." That agreement has never

been honored, and at least two Indonesian solutions have been rejected. . . .

I do not know whether the present agitation has been stirred up by Indonesian leaders to distract their people from internal troubles or whether it is a clever Red plot motivated by any one of a half-dozen political ambitions. But it is an issue on which passions are easily and violently roused. It is a grave issue with Indonesians. Their country must be all of former Netherlands Indies "from Sebang to Merauke." Indonesian leaders who accepted the 1949 Hague compromise postponing decision for a year were violently attacked. The Natsir Government of 1951 almost fell on the issue of patience in negotiations. . . .

At the very least it must be said that blame for the situation has not been unilateral. Aside from Dutch woodenness, some blame must be shared by the UN Security Council, which in 1949 appointed a Commission for Indonesia composed of Australia (which holds eastern New

Guinea partly as a UN trustee and partly as a colonial power and agrees entirely with the Netherlands), Belgium (the Netherlands' neighbor, which voted consistently for Dutch interests) and the United States.

FRANCIS J. CORLEY, S.J.

St. Louis, Mo.

EDITOR: In your Dec. 21 issue, p. 368, Rev. Francis J. Corley, S.J., states that Ceylon has withdrawn from the British Commonwealth. Ceylon is still in the Commonwealth, and up to this moment its head of state is still Queen Elizabeth II.

KEN KREUTZWEISE

Ottawa, Ontario

[*Mr. Kreutzweise is right. We apologize for seeming to withdraw Ceylon from its allegiance. Ed.*]

Getting Acquainted

EDITOR: The letter from Karl Krause regarding the situation of foreign students during their stay in the United States (12/14/57) is not an unusual one. However, it is a situation with which American Catholic students are familiar.

Loyola University Press, 3445 North Ashland Avenue, Chicago 13

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JESUIT STUDIES
by Edward Gannon, S.J.

This book is the first presentation in English of a work on the philosophy of André Malraux, the most widely read writer in France today, and the leading voice in the new chorus chanting the glory of the world of art. That rarest of beings, a literary man who has been a man of action, Malraux has awakened enough interest already in the United States to merit a "Profile" in the *New Yorker*, and a cover story in *Time*. He has been variously condemned and lauded for his highly individualistic and often tendentious opinions, and has already won himself the respect of all serious thinkers on art and on literature. This book is a careful study of his thought, from its youthful beginnings down to his recent works on art.

Cloth, x + 246 pages.

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The National Federation of Catholic College Students adopted in 1956 the Foreign Student Integration Program. This national program has been most effective in the New York-New Jersey Region. . . .

The most important activity of our program has been contacting Catholic foreign students studying at nonsectarian universities in this metropolitan area. These students are then invited to spend an evening or a week-end with Catholic families. This has been made possible through the active cooperation of the Christian Family Movement.

While at present the program is limited in scope, we hope to extend our activities and enable more foreign students to enjoy their stay in the United States. Other regions in the country have recently adopted this Foreign Student Integration Program and have found it to be a most necessary and important one.

JANET McGREGOR

Queens Village, N. Y.

Defense Secrecy

EDITOR: What appears to be a contradiction in my letter regarding defense secrecy (1/11/58) stems from a fine, but important, difference between Russian radar reconnaissance capabilities against our station in Turkey and those against our DEW Line stations in Alaska and Canada.

The distance between our station in Turkey and the Soviet missile launching center is only about one-third, and perhaps as little as one-tenth, the distance between the DEW Line and the nearest Soviet radar stations in the Arctic. Hence the Soviets are close enough to monitor our station in Turkey, but too far away to scout the DEW Line effectively, except by means of aircraft, with a consequent danger of interception and destruction. The Soviets have had little stomach for activities of this type, except where they could operate under the clear protection of international law; and in the case of the DEW Line they could not.

WILLIAM V. KENNEDY

Camp Hill, Pa.

Father Cavanaugh's Talk

EDITOR: I expected something more satisfying than the faint beep in your editorial "Father Cavanaugh's Talk" (1/11/58).

What the public press can do for the secular schools in stirring up public indignation over the sad state of education in our country, it may well be able to do for Catholic schools. Perhaps Fr. Cavanaugh had that in mind when he thoughtlessly (?) spoke his mind before the John Carroll Society.

I am sure Fr. Cavanaugh is familiar with the articles in "learned journals" and is also fully aware of the profound effect they exert. He must have felt the time for open airing of issues had arrived. He must sense the need for action now.

(REV.) ROBERT F. WELLS

Elizabeth, N. J.

EDITOR: I defend Father Cavanaugh's talk and his choice of the John Carroll Society assemblage as a forum because:

1. Previous statements by Msgr. John Tracy Ellis and Father Gustave Weigel were not widely known, even among educators. I have distributed many copies of Fr. Weigel's brilliant address before the CCICA. Few of the recipients had heard of it.

2. The present furor over Fr. Cavanaugh's talk is perhaps proof of its effectiveness in reaching a much wider audience.

3. In our society reform depends upon more than giving the experts the facts. Before new attitudes towards scholarship can be acquired, the problem must be widely discussed and understood.

ELMO E. CRUMP

West Caldwell, N. J.

Cross Fire

EDITOR: "Metaphysics under Fire," by Prof. James Collins (AM. 11/9/57), gives, I think, a misleading impression both of the direction of the fire and of its weight. . . .

It is possible to distinguish at least three quarters from which heavier fire [than that of A. J. Ayer] has been directed against metaphysics: a) following Mach, Clifford and Pearson, from Waismann, Neurath and Reichenbach (in addition to Schlick and Carnap, mentioned by Prof. Collins); b) from Frege, Russell, Wittgenstein, F. P. Ramsey, John Wisdom, Braithwaite (it should be noted that it is possible to attribute to the bewildering Wisdom some sympathy toward metaphysics and some interest in religion); c) from Ryle, Austin, Strawson.

To devote one sentence to Wittgenstein, lumping him with John Wisdom and Lazarewitz in responsibility for "a therapeutic kind of positivism," as Prof. Collins does, is seriously to mislead concerning the influence of Wittgenstein on the anti-metaphysical fashion among English-speaking philosophers. . . . It is doubtful, too, whether Ryle has had the second thoughts attributed to him by Prof. Collins; and even more doubtful how this is relevant to that rosier future for metaphysics in which I, like Prof. Collins, am interested.

WILLIAM SLATTERY, S.J.

Oxford, England

Hasta La Vista

AMERICA'S Managing Editor, FATHER EUGENE K. CULHANE, S.J., set out Jan. 15 on a 12-week visit to the principal capitals of Latin America. In his occasional column, World Catholic Press, our multilingual Managing Editor has come to know vicariously many of the editors and writers of Latin America whom he will now visit personally. FATHER CULHANE received his Ph.D. degree in French literature from Fordham University, and speaks Spanish fluently. The staff of this Review is happy to have the opportunity, through FATHER CULHANE's visit, of renewing old friendships in Latin America and of forming new ones there.

EDITOR: It is interesting to read the comments by Father Slattery. Our differences seem to result from the inevitable change of perspective when the issues are moved from the closed-circuit atmosphere in the British universities to the American open market, as testified by John Wisdom's recent visit to our country. The recent British writers added by Fr. Slattery have done some valuable work in particular areas, but they have not made any radical advance in the case for the meaninglessness of metaphysics, and have not taken account of the metaphysical renewals elsewhere.

Whether the stress upon ground-floor statements and terminal verifications can be interpreted metaphysically depends, I suppose, more upon whether one accepts an experiential basis for metaphysics than upon whether one looks for a rosy future. With such a basis, metaphysical work can go on at a modest rate in our present situation, taken integrally and critically.

JAMES COLLINS

St. Louis, Mo.

Question of Rite

EDITOR: Even Homer sometimes nods, as they say. I'm not Homer, but I surely was nodding when, in my Jan. 14 article on the Chair of Unity Octave, I referred to the late Bishop George Calavassy (who died last November) as "Latin Bishop of Athens." As Exarch Apostolic of Byzantine Catholics in the Exarchate of Greece, he was the only Catholic prelate of Byzantine rite in that country.

TITUS CRANNY, S.A.

Garrison, N. Y.

America • JANUARY 25, 1958

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Current Comment

"Daily Worker" Dies

For the first time in 34 years the decimated U. S. Communist party was carrying on its revolutionary mission last week without a daily mouthpiece. Shouting defiance to the last and predicting a speedy comeback, the *Daily Worker* suspended publication on Jan. 13. The reasons given for burying the paper were a lack of money and "unresolved party differences."

The lack of money was real enough. With its circulation down to 5,000, from a peak of 20,000, the *Worker* possibly did lose \$250,000 last year, as it claimed it did. But it was ideology more than money that dictated the paper's demise. To the bitter end the *Worker*, under Editor John Gates, insisted on enjoying the larger grant of independence from Moscow that was supposedly conceded after the debunking of Stalin. In the party's jargon, it had lapsed into revisionism. That heresy was too much for the Stalinist majority on the National Executive Committee. Demonstrating their unwavering loyalty to Moscow, they voted last December to cut off the paper's financial life-blood.

By this action the Communists lost not only a paper but an editor as well. After 27 years in the party, John Gates announced that he was rejoining the American people. He was resigning, he said, from "a futile and impotent sect." Not in years has such a high-ranking official broken with the American party.

... Joy with the Sorrow

The fewer than 7,000 U. S. Communists, viewing the wreckage of the *Daily Worker*, were not as downcast by these events as one might suspect. During the fortnight, they had good news along with the bad.

On Jan. 9 the party won another big decision in its seven-year struggle to avoid registering as a "Communist action organization."

In Washington the U. S. Court of Appeals, applying the Jencks Case rule to hearings before the Subversive Activities Control Board, reversed a 1956

board finding that the party is controlled by, and advances the aims of, the world Communist movement. (In the Jencks case the Supreme Court ruled that the Government must produce reports made by a witness to the FBI.) This decision probably means that the party can continue for at least another year or two to masquerade as an American organization.

Less significant but still consoling to Communists was an arbitrator's decision voiding the discharge of two employees of RCA Communications, Inc. for refusing to testify before the Senate Internal Security Subcommittee. The arbitrator ruled that the men, who had clammed up when asked about CP affiliations, were not engaged in sensitive jobs and that their continued employment would not injure the company's business. This is the third or fourth time arbitrators have ordered tongue-tied Congressional witnesses returned to their jobs. Witnesses accused of Communist ties still run a job risk by refusing to testify, but that risk is getting slimmer all the time.

Record Budget

The timing was incredibly poor. Even as the National Association of Manufacturers and the U. S. Chamber of Commerce were pleading on Jan. 13 for lower taxes before the House Ways and Means Committee, the President sent to Congress the biggest "peacetime" budget in history.

It pegged spending during fiscal 1959 at 73.9 billion, and estimated receipts at \$74.4 billion. This compared with estimated outlays this year of \$72.7 billion and prospective receipts of \$72.4 billion. If the budget is not to be unbalanced for the second year in a row—a deficit this year is now certain—it is obvious that tax rates will have to stay where they are.

In broad outline this is the way Federal spending next year shapes up:

Major Security	\$45.8 billion
Foreign Affairs	1.3 "
Veterans Benefits	5.0 "
Labor and Welfare	3.6 "

Agriculture	4.6	"
Conservation	1.5	"
Commerce and		
Housing	1.6	"
General Government	1.4	"
Interest on Debt	7.8	"
Contingencies, new laws	1.1	"

In its present mood Congress is much more likely to increase some of these figures than to cut them. Though the President budgeted for bigger spending on missiles and research, his total requests for defense are only \$900 million above this year's outlays. This will seem too modest a boost to many on Capitol Hill. Don't be surprised if total 1959 spending surpasses the Korean War peak of \$74.3 billion, and if, come June 30, 1959, the Treasury's books show at least \$2 billion in red ink. It's no time to be cutting taxes.

Foreign Aid Fight

In his State of the Union message, the President notified Congress almost in so many words that the Administration this year is really going to push its foreign economic program. A new argument is at hand. As Mr. Eisenhower put it, it would be "reckless folly" to underestimate the potential threat of Soviet economic penetration. Industrial countries like Britain, Japan and Germany need trade; underdeveloped countries need credits for capital goods. The Soviets can both buy and lend, with indirect but discernible consequences in the political and military domains.

This question has the makings of one of the great debates of the coming year. Eric Johnston, at the President's personal request, has announced a two-day conference on foreign economic policy; hundreds of leaders from all walks of life will participate. This will probably be only the first in a series of attempts to inform the public of the importance of foreign trade and economic aid as factors in American security.

In Our Next . . .

MONSIGNOR FRANCIS J. LALLY, editor of the Boston *Pilot*, contributes a stimulating report on the present and future relations between CATHOLICS AND CIVIL LIBERTIES.

It will be an uphill struggle. Mr. Johnston will have to compete with his former associates in the U. S. Chamber of Commerce, who have been carrying on their own public information program against foreign aid. He will have to contend as well with the refusal of the NAM to support the Administration's position on liberalizing and extending the Reciprocal Trade Agreements Act.

We note that Mr. Johnston is inviting religious leaders to his conference, as well as representatives of labor and business. This suggests that the religious press of the country might make its own contribution to the formation of public opinion on these key issues of foreign aid and trade.

Guatemalans to the Polls

Since July 26, when President Carlos Castillo Armas was assassinated, Guatemala has had her share of troubles. Elections for a new President were held Oct. 22, but one of the candidates claimed fraud in the balloting and led a demonstration in front of the cathedral in Guatemala City. A military junta then took over and declared new elections for Jan. 19.

In October all three candidates bore the name Miguel. In the January elections, however, they hadn't even that much in common. Gen. Miguel Ydígoras Fuentes, age 62—it was he who claimed the fraud in October—is again the champion of the extreme right. Mario Méndez Montenegro, 47, represents the leftists, including the Communists ("I am a leftist, but not a Communist"). The third candidate, Col. José Cruz Salazar, 37, his country's Ambassador in Washington until December, is now the candidate of four rightist and centrist parties. A fourth entry is conceded little or no chance of victory. We await the outcome of the January vote.

Guatemala suffers from many hardships. Economically, the country was shaken last year when the world price of coffee—which commodity makes up 80 per cent of the nation's exports—dropped considerably. With a population 70.3 per cent illiterate and a rural population living in conditions of penury, Guatemala is an easy prey to Communist agitation. As for the Church, she is handicapped by a tragic dearth of

priests—one for 11,650 inhabitants. Castillo Armas gave his people three years of relative stability. We hope that the new regime can give it six more such years.

A Growing Church

Normally nothing can leave one quite so cold as a set of statistics. Not so those in the January issue of the *Shield*, organ of the Catholic Students Mission Crusade.

There Harold J. Spaeth analyzes CSMC's 1957 World Mission Map. His statistics tell a heart-warming story of Catholic population growth. There are now 496 million Catholics in the world, a figure which represents a gain of 12.4 million over last year's CSMC tally. Almost one in five humans is a Catholic.

Not all areas of the world showed an increase. The decline in the preponderantly Catholic West Indies was substantial. Catholic Middle America remained static. Because of an insufficiency of priests in both these areas, the Church has not been able to keep up with population growth. The same is true of East Africa and Oceania. The most serious decrease occurred in North Africa, a hotbed of religiously-oriented, anti-Western nationalism. The same influence has been at work in Southwest Asia.

Oddly enough the picture is brighter in Communist-controlled Eurasia. Though the increase there amounts to but 0.1 per cent, it represents a reversal of at least three years of steady decline. The greatest gains were scored in Black Africa. Together with South and Southeast Asia, the Dark Continent constitutes the "critical area" of future Church expansion.

If Catholicism is to continue to show a world-wide increase, it is essential that the Church at least hold her ground in these areas. This is perhaps the reason why Pius XII spoke so urgently of Africa in *Fidei Donum*, last year's encyclical on the missions.

Weather Report

There was almost an air of science fiction about the report handed to President Eisenhower recently by the Advisory Committee on Weather Control. To be quite accurate, the science-

fiction touch was supplied chiefly by the remarks of the chairman, Capt. Howard T. Orville (USN, Ret.). If an unfriendly nation, he warned, "gets into the position to control the large-scale weather patterns before we can, the results could be even more disastrous than nuclear warfare." This statement has chilling overtones.

The committee itself, noting that "few areas of science have implications so profound to all mankind," urged intensive study of large-scale weather patterns and their possible control by man.

There can be little doubt about the importance of weather control, if it is feasible. Arctic winds from Canada invade our northern States; hurricanes from the Caribbean crash into our eastern coasts. These wreak havoc in our fields and cities on a scale that no foreign enemy has even attempted.

The world's weather is a vast, complex unity arising out of many inter-dependent factors. The Gulf Stream that shrouds the Grand Banks of Labrador in fog makes it possible for palm trees to grow in County Kerry. The rain that falls in San Francisco may be traceable to an air mass in Verkhoyansk or Kamchatka. Shall we really be able to correlate and control these factors?

The unceasing torrent of energy poured out from the sun, the daily spinning of the earth on its axis and its annual march around the sun, along with the slow, secular variations in the tilt of the earth's axis and the eccentricity of its orbit: these are the great powers of the air, majestic forces that will not easily yield their secrets to human scrutiny.

No Change in Thailand

Several weeks ago we expressed doubts in these pages about the future trend of Thailand's foreign policy (12/21-28, p. 360). Leftist sentiment was rumored to be growing throughout the country. With the rout of left-wing candidates in last month's elections and the choice of Lt. Gen. Thanom Kittikachorn as Premier, the fears now appear to have been groundless. As a matter of fact it was Pibul Songgram, the supposedly pro-Western predecessor of General Thanom, who was playing a dangerous game with the Communists.

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For the foreseeable future Thailand will continue to look upon membership in Seato as the very heart of its foreign policy. The new Premier has commented that he wishes to be friendly with the "neutralist" nations of Asia. But he will vigorously oppose Communist infiltration into Thailand. He has already begun reorganizing the army with a view to ridding the armed forces of Communist sympathizers. The border police force has been expanded to cut down penetration from neighboring Laos. This has long been a problem for

the Thai Government. Moreover, the new Premier appears to have the backing of Thailand's "strong man," Marshal Sarit Thanarat, who brought about the downfall of the Pibul Government.

To many Americans Thailand may be an insignificant patch of Southeast Asian soil. Red China's Chou En-lai, however, thinks otherwise. He knows what he is talking about when he refers to Thailand's Mekong River as "a waterway of peace and friendship for the Asian peoples." For Thailand is a highway leading southward toward Malaya,

Singapore and Red-ridden Indonesia. By the same token it is of the utmost importance to the free world.

. . . Uncertainty in Laos

Two other Southeast Asian leaders have put themselves more solidly in the Western camp in recent weeks. Both Laos and Cambodia, countries that share the strategic waters of the Mekong with Thailand, had been playing the slippery game of neutralism. But, in an address

Mixed Reflections on Miami Beach

College presidents from California smiled knowingly as they hopped onto westbound planes at the close of the January 7-9 meeting of the Association of American Colleges in Florida's Miami Beach. Their wallets and briefcases were full of newspaper clippings that would delight their faculties and friends back home—stories about marooned pelicans, Miami shivering in a 32° cold snap and an airport breaking all known records on outgoing passengers.

To the wind-battered folk of Miami, however, this visitation of wind and rain after the Orange Bowl game was not so funny. One of life's vital statistics down there is the minute-by-minute temperature reading that you see flashed in electric lights on the tall buildings. In a city where practically everybody—from 90-year-old, multimillionaire Arthur Vining Davis to the newest busboy in the newest hotel—lives off the reputedly balmy weather of this Southern resort, bad weather is bad business.

Of recent years, however, the climate seems to have been rather consistently good to Dade County, where both Miami and Miami Beach are located. A December 31 report from the county's 31 commercial banks shows the impressive 1957 figure of \$1,129,743,927 for resources and \$1,035,633,372 for deposits. Each year these totals have been moving steadily upward. Note, for purposes of comparison, the year-end tallies for 1945—\$395,176,781 in resources and \$335,-427,152 in deposits.

The employment picture of Greater Miami, moreover, has had nothing but sunshine to shed in constantly brighter annual surveys. On January 5, Jonathan A. Bliss of the Florida State Employment Service, giving what he termed a "conservative estimate," said Greater Miami em-

ployment figures would top the 300,000 mark for the first time during the first quarter of 1958. He put it this way: "There were 287,100 persons employed here at the 1957 peak in February. The number of jobs has been steadily increasing by 7.6 per cent annually. An increase of only five per cent would put us over the 300,000 mark next month."

Is Miami depression-proof? Or has she gone about as far as she can go? No one can say for sure, but all eyes are peeled for a possible slowdown. Charles B. Forbes, financial and business columnist for the *Miami News*, recently warned: "Bank deposits are not going to show the gain this year they did in 1957 unless there is a rapid and sharp turnaround in the direction of the economy."

People go to Miami to play—and pay. A nation that comes to the point when it has no time for the first and no resources for the second is in a bad state. But, in these times, does Miami Beach make sense? President Eisenhower was delivering his State of the Union message the other day as I rode through this (to me) most vulgar of American cities. How many more pretentious hotels will it pile on its present 650? How many more layers of neon will it smear on its already heavily made-up face? How soon will some other entertainer top Frankie Sinatra's reported weekly \$35,000 in salary and accommodations at one of the Beach's newer night spots? Certainly there must be ways to play (and pay) more constructively than people do along this thin strip of Florida sand. If the predicted downturn comes this year to Greater Miami, it could be a sign of heightened American maturity. As the President said in closing his address: "Sacrifice must be made for the right purpose and in the right place—even if that place happens to come close to home!" Wouldn't one such place be along Collins Avenue in Miami Beach? Dade County, take it away!

THURSTON N. DAVIS

FR. DAVIS, s.j., Editor-in-Chief, attended the annual meeting of the Association of American Colleges in Miami Beach.

on Jan. 3, Prince Norodom Sihanouk, Premier of Cambodia, made one of the strongest anti-Communist statements heard in Southeast Asia in many a month. The Reds, he declared, are out "to cut my throat." He said he was determined to see that they didn't.

Almost simultaneously, in New York, the Laotian Premier, Prince Souvanna Phouma, declared that his country opposed communism and would defend its democratic institutions.

The situation in Laos inspires less confidence than does that in Cambodia. For six years the Communist guerrilla arm of an organization known as the Pathet Lao has held the two northernmost provinces of Laos. The Government had no hope of stamping out its terrorist activities. So a compromise was reached. The Reds laid down their arms on the condition that 1,500 Pathet Lao troops would be integrated into the Laotian army and that Communists would be represented in the Cabinet. Thus at last Laos has been united under its central Government. But at what price? In effect Laos is doing what Chiang Kai-shek refused to do in the early days of his struggle with the Chinese Communists.

We do not doubt the sincerity of Prince Souvanna Phouma when he insists that a free Laos can sterilize the Red poison that is being poured into its bloodstream. But a nagging fear persists. Like the Government, the Reds are gambling. In a showdown, who will have the trump card? A London *Economist* correspondent noted on Jan. 11: "Watching the guerrillas 'submit' to integration, while Radio Peking applauds, it is easy to be pessimistic."

Bela Kun Still Lives

The Kadar regime in Hungary is rapidly establishing its niche in history as the incarnate symbol of an unrepresentative and repudiated government. Imposed by the Red Army upon an unwilling people, it maintains itself by terror and force. Since the first few months of pretended moderation and leniency, it has dropped the mask and revealed that it cannot rule except by prisons and executions.

It is now estimated that 2,000 persons have been executed for their real or suspected connection with the October Revolution. The trials have been secret

and usually the public is informed of them only after sentence has been passed. One of the most recent sentences announced was that of life imprisonment for the secretary of Cardinal Mindszenty, Msgr. Albert Egon Turcsányi. It is reported that there are an estimated 20,000 Hungarians in prison and an additional 30,000 to 40,000 in concentration camps.

One of the particularly disturbing elements in the news out of Hungary is the report that photographs published by U. S. magazines have been used in these trials. Inter-Catholic Press Agency on Jan. 9 charged that pictures appearing in *Life* were introduced by the prosecution in the trial of one Ilona Veres. A young woman medical student, she was sentenced to eight years' imprisonment. The same agency states that the Communists gathered 5,000 photographs of the October Revolution in the search for evidence against their victims. It is a tragedy that the very pictures which dramatized the heroism of the Hungarian freedom fighters are now used against them.

U. S. TV Round the World?

Variety, the mag of show biz, as it calls itself, recently summarized its survey of all aspects of the entertainment media. Commenting editorially that "the horizons for Show Biz remain unlimited in the sights of this publication," it said one of these is the challenge to the U. S. television industry.

"In one short decade," says *Variety*, "more than 50 million antennae dot the earth." Is it possible that within another decade twice that number of antennae will be receiving the bulk of their TV shows from the United States? "Over the horizon" telecasts from the United States to Cuba and other Caribbean islands are already a fact. Wider horizons are beckoning. According to *Variety*, "some \$42 million is earmarked for trans-Atlantic facilities which, by 1962, will permit more than 600 connections instead of the current 36, and thus will the Old World be linked by television with the Western Hemisphere."

It is decidedly a moot question whether U. S. movies have by and large been good foreign ambassadors. They have certainly played a villain's role in depicting American life as steeped in

violence, crime and materialism. The prospect of American TV programs saturating the globe does not, therefore, make us leap with joy. Our first thought and hope is that as U. S. technology shrinks the TV horizon, the skies of patriotic and moral responsibility will clear and brighten.

Kennan vs. Acheson

The best answer to George F. Kennan's proposals for the withdrawal of troops from Europe is that given by his old boss, Dean Acheson. The Secretary of State in the Truman Administration issued his critique on Jan. 11 in response to a request from the American Council on Germany. That organization pointed out the need to correct the impression existing in Germany that the Kennan plan in some way has the backing of the Democratic party. Who could repudiate that notion more effectively than Mr. Acheson?

The basic error of the Kennan plan, in Acheson's view, is that it reflects a "mystical attitude" toward the realities of power. It supposes that the Kremlin would resist the enormous temptations occasioned by the European military vacuum that would result from such a withdrawal. Up to now, as the former Secretary rightly stresses, only the presence of U. S. troops has kept Western Europe from sharing the fate of Eastern Europe. The Soviet record of expansionism leaves no prudent doubt as to what the Reds would do when they found themselves unopposed in Europe.

Acheson pours ridicule on the idea that a Germany which is domestically strong, though militarily weak, could hold off Soviet greed by the strength of its "purity." Such an attitude takes too easily for granted that the well-known Soviet techniques of intimidation and subversion would not come into play. To withdraw those forces whose presence alone permits Western Europe to withstand Soviet pressure, would, in Acheson's words, "make impossible the development of that national health and discipline which is supposed to make their presence unnecessary."

Finally, as the means of defending Europe against the Reds, the Kennan plan falls back upon massive nuclear retaliation from bases outside of Europe. But this solution, as the Acheson critique points out, is just what nobody wants.

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Education for More Arms?

Both in Administration and congressional circles a dangerous series of thoughts has been building up since before Christmas. The series runs about like this: our education needs serious bolstering; this education should be in science; science in its turn must be directed to the making of modern arms. Those who think this way are not educators, of course, but public servants and politicians, who, as I said last week, are afraid.

Educators everywhere, singly and in groups, took issue with this line of thought. They pointed out that a generation of narrow scientists would be more dangerous to us than Russian bombs, unless their horizons were widened by training also in the humanities, social sciences and the liberal arts. This reaction was summed up in a notable policy address at Miami Beach, Fla., before the 750 members of the Association of American Colleges by Father Thurston N. Davis, S.J., Editor-in-Chief of AMERICA:

Quite conceivably, by next September, we Americans can so mangle and pervert our school and college programs, in a frenetic effort to stress science and encourage technology, that it would take us a generation to set our houses in relative order again. I hope and pray that we will not commit so nonsensical an error.

With all due respect to Father Davis and the educa-

tional fraternity, I think it will take beyond next September before their common-sense thoughts get through to panicky official and congressional minds. The votes, if any, will be for scientific scholarships, 10,000 a year if the Administration has its way.

With tongue in cheek, no doubt, Minority House Leader Joe Martin (R., Mass.) is proposing a bill to give just five science scholarships in *each* of the 435 congressional districts. Thus he would hope to discover 2,175 budding scientific geniuses from every section, no matter how backward. This reduces his party leader's proposal to an absurdity.

Another form of the sequence noted above starts from the top, and is based on the undisputed premise that we are behind Soviet Russia in space missiles. We must therefore, it runs, have fallen behind in science somewhere; hence we need more and better education. This makes somewhat better sense. The second proposition, of course, is dubious: we may not have fallen behind in science, but only in management and money. But the third proposition at least leaves it an open question what kind of education is required for the cold war. In his State of the Union message, the President cautioned that preparation for peace concentrating only on military strength would be a "tragic error"; we need also "economic development, trade, diplomacy, *education, ideas and principles* . . .".

It is hoped that subsequent specific messages will spell out these ideals in detail, but it must be confessed that official Washington is talking almost wholly in terms of military might, and that the social aspect of national life may be lost in the shuffle. WILFRID PARSONS

Underscorings

THE LARGEST Franco-American transaction in book-publishing history was announced Jan. 13 by Hawthorn Books, New York. It has acquired world English-language rights to a 150-volume Catholic encyclopedia being published in France under the editorship of the distinguished writer Daniel-Rops. Publication in the United States and Canada will begin in mid-1958 and will continue at the rate of two volumes a month for six years. The general title will be "The Twentieth Century Encyclopedia of Catholicism."

►ONLY THREE American Catholic missionaries remain in Red China, according to a year-end release by the Maryknoll news bureau. They are: Fathers Cyril Wagner, O.F.M., of Pittsburgh and Joseph P. McCormack, M.M.,

of New York, in prison in Shanghai, and Bishop James E. Walsh, M.M., of Cumberland, Md., under restriction in Shanghai.

►A GRANT of \$1,000 is being given by the Columbia Broadcasting System to St. Joseph's College for Women, Brooklyn, N. Y., under an aid-to-education plan by which CBS makes unrestricted grants to independent colleges whose graduates had a certain length of service with the company. This particular grant is based on the 20-year service of Rose Marie O'Reilly, manager of ratings for CBS-TV.

►THE COLLEGE OF CARDINALS now numbers 57. Thirteen live in Rome and have duties in the Curia. There are 19 Cardinals of Italian nationality and

38 non-Italians (6 French; 4 from the United States; 3 Brazilians; 3 Spanish; 2 Germans; 2 Argentinians; 2 Canadians; 2 Portuguese, one of whom is in Africa; 1 each in Armenia, Australia, Belgium, Chile, China, Colombia, Cuba, Ecuador, Hungary, India, Ireland, Poland, Syria and Yugoslavia. Of the 57 Cardinals, 14 were created by Pius XI and 43 by Pius XII. There are 6 Cardinal-Bishops, 2 Cardinal-deacons and 49 Cardinal-priests.

►FOREIGN-LANGUAGE STUDY in elementary and secondary schools was urged by the national selection committee for Fulbright Scholarship Awards, meeting at St. Louis University Jan. 9. Rev. Walter Ong, S.J., chairman of the committee, which interviews applicants for Fulbright Scholarships, noted that a large number of applicants lacked the required proficiency in a foreign language. This was especially true of science students. C. K.

Editorials

Eisenhower to Bulganin

There was something new and different in President Eisenhower's reply to the December 10 Bulganin letter. In the past, our exchanges with the Kremlin leaders have been mainly reaffirmations of existing policy, coupled with accounts of earlier Soviet failures to abide by agreements. We stated in these communications that actions speak louder than words and that if the Soviets really wish peace they can readily achieve it by producing the works of peace. Few of these letters can be considered as having been the point of departure for a new policy. However, the message that the President sent to the Soviet Premier, Marshal Nikolai A. Bulganin, marks such a new departure.

A FRESH START

In the light of the recent Paris Nato conference, the Presidential letter must be regarded as a sincere effort by the United States to start negotiations afresh. It is true that the Eisenhower reply rejects Bulganin's proposal for a meeting at the "summit." But the Paris conclave had clearly shown the collective desire of all the members of Nato to seek a new basis of negotiation with the Soviets. Contrary to the allegations of anti-American elements in Europe, the United States is not committed to a stand-pat attitude that excludes any substantial move to resolve at long last the vexing East-West problem. If we are fearful of the harm that might be done by a summit conference for which adequate preparations have not been made, we do favor the holding of a Foreign Ministers' conference at which some advance agreements might be achieved. For the same reason we favor increased use of normal diplomatic channels for the purposes of negotiation.

Some will say, "But what is the use of 'new channels' when the United States and the Nato powers have not indicated what concessions they are ready to make?" For the President's letter does not in fact contain any suggestions or points on which we are prepared to yield. On the contrary, Mr. Eisenhower makes some new proposals that the Soviets will find hard to accept. For instance, he suggests that agreement might be reached to restrict outer space to peaceful uses only. Coming on the heels of the Kremlin's scientific and psychological triumph with the two Sputniks, this proposal might well seem weighted against them. Again, we propose that an end be put to the unrestrained production of nuclear weapons. Inasmuch as the United States probably has superiority in atomic stockpiles, this proposal is not exactly a concession to the Soviet Union. Finally, we press the Soviets on their repudiated pledge to promote the reunification of Germany on the basis of free elections. So the letter, which some have pictured as a victory of the "liberal" Stassen over the "rigid" Dulles, in some respects poses hard conditions which the Soviet Union will do its best to elude.

But it is a mistake to seek in the President's reply any clue as to the specific points on which we are prepared to compromise in the interests of peace. What is important at this stage is that the frozen avenues of communication be reopened for mutual conversations. To a world that contemplates with growing pessimism and alarm the portents of massive modern weapons, the colossal East-West struggle must be resolved, without dishonor, but at all costs. The White House letter to Bulganin, opening new paths for negotiation, can be a vital turning point in our times.

Philistines and Critics

"The Philistines are within our gates!" was the cry that went up from some critical quarters several years ago when Mickey Spillane was riding the crest of his popularity. The alarm was raised because many felt that Spillane was but the leader of a horde of uncouth, loud-mouthed, language-mangling and ideal-scoffing U. S. writers who were bent on sneering at culture and debauching public morals. Mr. Spillane has fallen somewhat silent of late, but Philistines we still have with us. Their existence is not amazing. It is amazing that critics are not raking them with concerted broadsides whenever they loom on the horizon.

The latest Philistine marauder is James Jones in his second novel, *Some Came Running* (Scribner). From

Here to Eternity should have alerted critics as to what to expect, but perhaps not even the vulgarities of the first book presaged the monstrosities of the second. But there has been no chorus of critical revulsion. A few critics have proclaimed their disgust and alarm. Edmund Fuller, for instance, charges in the January 12 *Saturday Review* that Jones "offers us the Yahoo as social arbiter. . . . We must accept the spreading cult of semi-literacy. Man is a fraudulent failure. The Yahoo must prevail. To resist him is to be a snob." And the burden of the unsigned review in *Time* (January 12) can be gathered from the caption: "Life Is a Four-Letter Word."

Other reviewers, to put it bluntly, seem afraid to say what they mean. To Gene Baro in the *New York Herald*

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Tribune (January 12), though Jones is "careless" in his use of language, the book is "affecting and compassionate." In the *New York Times* of the same date, David Dempsey heads his review "By Sex Obsessed," but seems to go out of his way to discover that the book "cannot be dismissed as a failure."

It is not snobbishness or prudishness to observe that books like Jones' cannot be handled with kid gloves. They are a blatant and cynical dare to the social and cultural values that undergird our civilization. If critics insist on being kind to such Yahoo literature, they will have themselves largely to blame if it proliferates.

A further example of mealy-mouthed criticism is the practically universal acclaim accorded to James Gould Cozzens' *By Love Possessed*. Almost the sole dissenting voice is that of Dwight Macdonald in the January *Commentary*. In a devastating article he examines in detail what he considers the many glaring faults in the "runaway" best seller. These are mainly defects of style:

poor dialog, pointless inversions, melodramatics, "toujours le mot injuste," and more. But the core of the criticism centers with deadly intent on what may be called Cozzens' higher vulgarity. Mr. Cozzens is no Yahoo; he is an educated and cultured man. Yet there is in the long novel a cynicism and a sort of genteel brutality with regard to sex, love and marriage that yield an actually far more deeply corroding Philistinism than the crudities of the Yahoo.

Surely other critics than Mr. Macdonald must have caught this note in *By Love Possessed*. But the staff writer of the *New Yorker* is the only critic thus far to have raised his voice in uncompromising protest. If critics are somehow or other stampeded or cowed into conformity, into fear of independent and fearless judgment, with respect to either the lower or the higher forms of Yahooism, our cultural health in this area will soon be open to a severe attack of Philistine flu. Let's hope it doesn't become an epidemic.

Long Look at the Millinery Strike

Left-wing, non-Communist intellectuals, who deplore the lack of militant class consciousness and revolutionary ardor in the American labor movement, found little comfort in the brief nation-wide strike of the millinery workers. Here in New York, the industry's major market with an annual output of \$300 million worth of hats, not a single picket was in evidence. No incendiary union charges of exploitation or employer countercharges of labor irresponsibility heated the frosty January air. In fact, as the first day of the strike came to an end on January 9, the leaders of the AFL-CIO United Hatters, Cap and Millinery Workers sat down to dinner with the heads of the Eastern Women's Headwear Association. (The check was split 50-50.) Said President Alex Rose of the Millinery Workers:

The fact that we are at odds on fundamental contract issues does not mean that we are personal enemies. We have maintained contract relations for 25 years and we have every expectation of maintaining them for many years to come.

Reporters covering the strike, with little to write about, recalled that in the millinery industry, as in the needle trades generally, unions and employer associations have long been equally intent on eliminating industrial strife and improving their joint service to the hat-wearing public. They harked back to the bleak years of the 1930 depression when the union helped the industry to survive. Some of them remembered that more recently the union had financed an advertising campaign to stimulate consumer demand.

Of course, not all American unions and managements have achieved the laudable degree of mutual trust that characterizes industrial relations in the needle trades; but even where the relationship is less mature, it is rarely poisoned by the class rivalry and hatred that Marxist-minded thinkers regard as the basis for revolutionary action. It never was thus poisoned. Though the

proportion of Socialists in the labor movement was higher in the early days of the AFL than it is now, that organization was never committed—despite some proletarian language in its constitution—to a policy of revolutionary change. Indeed, as the years went on many of the Socialist leaders came to see that the peaceful evolution of the American capitalistic system held greater promise for workers than did the expropriation of the owner class. Some of the present leaders of the needle-trades unions are, for example, men with Socialist backgrounds, but today they hold as firmly as any bread-and-butter unionist that the welfare of workers is linked with the welfare of their industry.

"We have always felt," said Mr. Rose, when he reluctantly called the millinery strike, "that mutual cooperation and responsibility between labor and management was the way to build a strong industry and the way to benefit our members." There is probably not a top-level leader of the AFL-CIO who would dissent.

NO PROLETARIAN NOTE

Like everybody else, we regret the millinery strike, and we hope that another 25 years will pass without resort to economic warfare. But as long as the strike had to come, we are happy that it provided the occasion for a restatement of the sound principles of class relationships upon which the American labor movement is firmly established. Like any other big organization, our unions have their weaknesses, as the McClellan committee has been emphasizing, but a bent for class warfare and revolution is not one of them. This helps to explain why the Christian trade union leaders of Europe often find themselves, on their occasional visits to this country, more at home with our AFL-CIO than they do with their Socialist unions back home. This explains, too, why the Church considers the American labor movement basically sound.

Struggle Over Ideals in the Orient

Mary Lecomte du Nouy

A RECENT LECTURE TRIP through India and other Asian countries enabled me to observe at first hand the scope and effectiveness of Russian propaganda in those countries and to understand better why communism is making such rapid strides in the Orient. It brought the frightening realization that we are rapidly losing the fight for people's minds and hearts, and that unless we can quickly and effectively disseminate a positive ideal in opposition to the Marxist ideology, the whole of Asia will shortly fall under Communist domination.

RED VICTORY IN KERALA

Much has been written about the reasons for the defeat of the Congress party in the State of Kerala, where the Communists are now in power. Overconfidence, official corruption, the fact that many businessmen and Catholics abstained from voting to show their disapproval of Congress policies, have all been cited. These factors undoubtedly played an important part in the outcome. It seemed to me, however, having monitored all through the State during the week preceding the general elections, that there were other factors equally important.

The first is that the Communists concentrated *all* their efforts and resources on winning Kerala, even though they had to neglect other parts of India to do so, because of its strategic importance from a military and commercial point of view. This is due to its long coastline and the port of Cochin, whose "backwaters" enable ships of all sizes to penetrate far inland.

The Congress party, on the other hand, relied on Nehru's popularity to keep them in power and apparently made little effort to be re-elected. In towns, villages and along the country roads I counted an average of fourteen red flags flying for seven Socialist and two Congress flags. Jeeps with loudspeakers scoured the country blaring Communist propaganda; the hammer and sickle, together with Red slogans written in Malayalam, covered the walls of factories and houses. The few Congress slogans to be seen were in English, which the majority could not read; and no Congress jeeps were in evidence.

MRS. LECOMTE DU NOUY, recently back from the Orient, has dedicated herself to the mission of leading science back to God as elaborated in her late husband's book, *Human Destiny* (Longmans. 1947).

Another important factor was the high rate of literacy in Kerala. This worked in favor of the Communists, because the great poverty prevalent in all classes makes it impossible for most people to buy books. Any literature that is given away is, therefore, eagerly absorbed. Russians have taken full advantage of this fact to distribute books and magazines by the thousands through agents who reside in even the smallest villages. These books and magazines, written in the language of the country, depict in glowing terms the advantages of life in all countries under the Communist regime and are, as a rule, beautifully illustrated. They also include treatises on Marxist ideology, delightful children's books and numbers of obscene novels designed to corrupt the youth.

Marshal Zhukov, at that time still the Soviet idol, was reinforcing this effective propaganda by traveling through the country accompanied by a bodyguard of 21 Russians, inspecting military, naval and aviation bases. Small groups of Russians and Chinese, posing as tourists or businessmen, were in most of the hotels I stopped in. Either a man or a woman commissar, who could be easily spotted, always kept them under strict supervision. These groups made as many personal contacts as possible in order to indoctrinate their listeners and to enrol them in the party.

Russian and Chinese propaganda is equally active in the rest of India and other Oriental countries. In Bombay, an exhibit on education in the USSR drew thousands of spectators, who were even more impressed by the fact that the demonstrators spoke several Indian languages than they were by the exhibit. Large headlines in the papers pointed out how much India had to learn from Russian methods of education. In the same edition, only a few short lines on a back page mentioned a cargo of wheat, worth several million dollars, which had arrived from the United States; yet the vast majority of people in India have only one scanty meal a day. But, as a pro-American professor, pointing out the defects of our propaganda, remarked: "A man always bears a grudge against those who give or lend him money, whereas he assimilates another person's idea and in a short while becomes convinced that he originated it himself."

To stress our superior living conditions, our modern industrial and agricultural methods, only engenders envy, for most people in Asia realize that they cannot hope for many years, under the best of circumstances,

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to equal our standard of living. On the other hand, our material aid, though desperately needed, hurts their pride because of the restrictions we impose and our insistence on doing things in ways which are efficient in the West but wholly inappropriate for the Orient. Gandhi realized the difficulty of changing people's habits and trends of thought; and he wisely advocated a preliminary phase of training in the manual trades, which could bring some improvement in living conditions, before trying to install modern methods.

BATTLE OF THE BOOKS

The cutting of U. S. Information Service funds by Congress will unfortunately decrease the shipment of American books and magazines, which is already far behind the Russian distribution. The books selected by our information services are excellent, but they are practically unobtainable except in the USIS buildings and are read only by people who live close enough to be able to come there easily and who are already in sympathy with our ideals. The books on sale in bookshops, though cheap according to our standards, are too expensive for the average Indian, especially the students.

Most Americans stationed abroad usually live and move among their own countrymen, government officials and a small international group. This makes it difficult for them to acquire a knowledge of the feelings, reactions and thoughts of the majority of the people and, in return, to make known to them our ideals and beliefs. Even when an opportunity arises, Americans often refrain from voicing their sentiments, almost as if they were ashamed of them. Yet most Asiatics, including the younger generation, are passionately interested in the United States.

Everywhere I went I was asked why we did nothing to counteract the impression that our outlook is completely materialistic, that our sole interest is in prosperity and in material comfort and luxury, and why we never make known our respect for individual freedom, our belief in human dignity and in a spiritual power. Only when foreigners come to live in this country do they realize, little by little, what our civilization stands for.

There are many ways of helping our cause without necessarily spending more than we are doing now. Books should be distributed *free* or very cheaply, and by the hundreds of thousands: books on science, religion, democracy; biographies of American statesmen and other prominent men and women; books written by Communists who have fled the tyranny behind the Iron Curtain. All these arouse great interest and will be widely read. This distribution could be done comparatively inexpensively by subsidizing reliable native publishers and distributing agents. Unfortunately the little that has been done in that line has often been totally ineffective because the publishers have not been wisely chosen.

Some Indian groups have published translations of good American books on their own initiative and have

sold them cheaply, but at a loss which they cannot afford to take indefinitely. A couple of thousand dollars a year would enable them to supply books to their part of the country without loss. It would seem preferable, from every point of view, to work through such groups and with other people whose pro-Western sympathies have been firmly established.

Though many of the students are completely subjugated by science and have forsaken their religion, they remain idealistic. A great number with whom I spoke were studying the social sciences in order to devote their lives to their country and their people. All are looking for a guiding ideal; and the fact that the Marxist ideology pretends to base itself on modern science inevitably attracts the intellectuals and students, who have been brought up in the belief that science can take the place of religion.

QUEST FOR A WAY OF LIFE

Such people can be won back only by scientific and rational arguments. They must be shown that modern science, far from eliminating the idea of God, calls for a force beyond matter to explain evolution and many other problems; and that most outstanding scientists, both in the past and the present, are firm believers in God. Those who realize the truth about the plight of the people living under Communist rule are searching for some kind of spiritual answer to the problems of today. Both the Catholics and the monks of the Rama-krishna missions have gained adherents who form an active, though comparatively small, anti-Communist group. They are doing their best to fight the Communist ascendancy among students and in labor unions, but unfortunately they do not receive the help and training in leadership that Communist propagandists are given. Such preparation has provided a steady supply of adroit agitators and mob manipulators for the benefit of the party.

A beginning in that direction has been made by creating seminars during the holidays, where lectures are given on Communist aims and methods. Many more of these should be organized throughout the country so as to make them more accessible. This, of course, requires *money*. Funds are also needed to help students pay their traveling and living expenses. This would not entail vast sums and would probably have to be done by private contributions.

THE WHAT AND THE HOW

It is imperative, however, for the American Government to continue material aid for industry, agriculture, food and medicine. By simply changing some of our methods of doing this, our help could be more effective and seem less overpowering. The Belgian Government, for instance, has given the services of a specialist in leprosy who, with a woman doctor and two nurses, are treating 13,000 lepers a week in the country not far from Madras. They live in small huts which are clean and picturesque but devoid of modern comforts except for electricity and cold running water. Without waiting

to erect a regular hospital, they started to work in open-air clinics which they established in 33 different villages so that their patients could easily reach them on foot. Only lately have they built a small hospital where they can operate and care for the worst cases.

By beginning their treatments at once, under what we would consider unfavorable or even impossible conditions, they gained the confidence of the people, who would have refused to leave their homes to go to a modern hospital but would have remained without medical attention and gone on infecting all those around them. Not only has Dr. Hammerijcks gained the trust of his patients, who now flock to him for treatment, but the good will and gratitude he and his co-workers have aroused for their country is incalculable. They have accomplished this with little expenditure of money, and by hard work, intelligence, understanding and self-sacrifice.

The Asian people do not yet know what road they will take, but they are definitely on the march. The struggle between Communists and anti-Communists is everywhere acute. If we do not give spiritual help and leadership to the latter, the battle of ideas will be lost in India, as it was lost in China. There the United

States concentrated on material help to the Government, while the Communists were spreading their propaganda through the villages. Exactly the same thing is happening in India today; and we must realize that as India goes, so goes the whole of Asia.

The problem is practically the same in all the countries I visited, with only minor differences due to local conditions. With a very few exceptions we have failed to persuade the peoples that our motives are disinterested or to arouse their admiration for our ideals. If we are thus losing the ideological fight, there must be something wrong about the way we are going at it. There is no sense in just sitting back and bemoaning the fact that communism has more of an appeal, that people are ungrateful, that they misunderstand us, etc., etc.

We need to make a critical reappraisal of *what we are doing and of the way we are doing it*. We need to remember the statement attributed to Lenin that "the road to Paris leads through Peiping and Calcutta." And above all, if we believe that our cause is right, we need to devote our intelligence, our resources and our hearts to winning the battle of ideals, which has become so important a part of the battle for survival.

Is Catholic Art Doing Its Job?

Virginia Cookston

LONG BEFORE I BECAME A CATHOLIC I peeked curiously into churches to see what really went on among these mysterious worshipers. The decorations that confronted me almost overwhelmed me with their gaudiness, mysticism and sheer abundance. I was so shocked and often repulsed that I wondered: "Exactly what is the function of Catholic art?" After nearly five years as a Catholic I now understand its function, but ask: "Is Catholic art doing its job?"

Traveling in Mexico one summer, I went along with the crowd into a village church, despite the humiliation of pinning a Kleenex on my head. The loudness of the wallpaper was deafening. A severe black coffin with glass walls contained a life-size image of the dead Christ. He was so white that I felt the air around us grow chilly. Across the room there hung another life-size figure of Christ nailed to a large, wooden cross. Alizarin-crimson drops of blood stood on His forehead below the crown of thorns, and fell from the nails that had been driven into His hands and feet. His side was torn open, revealing the intensely red blood and the white rib bones.

MRS. COOKSTON, who teaches art in a junior high school in Baton Rouge, La., has written on art for several Catholic reviews.

Though the violent art in this village church was an extreme that I have never seen duplicated, I have since seen Catholic art that was equally repulsive in its own way. There was the small, smelly church in a suburb of New Orleans. The kneelers were oily and ripped; there was a dirt-dauber nest on the fourth Station of the Cross; the gaudy statues in that one little church would almost fill a moving van. In this case Catholic art was hardly doing its job. It merely cluttered up the building, and would have been more appropriate for prizes in the shooting-booth at a carnival.

What is the function of Catholic art? Pope Pius XII, in his address to Italian artists in 1952, stated that Rome "... has never ceased to appreciate art, to surround itself with works of art, to make art, within due limits, the collaborator of its divine mission . . . which is to guide the soul to God." I believe that Catholic art, in helping to "guide the soul to God," has a fourfold function: inspiration; instruction; beautification of churches (and homes); and a manifestation of Catholic ideals.

RELIGIOUS ART'S FOUR FUNCTIONS

Inspiration is both the beginning and the end of religious art. As Fra Angelico expressed it, God guided his brush. So God has moved the souls of artists throughout the ages, and filled them with an over-

whelming desire to express truth and beauty for others to see. If their work successfully captures that truth and beauty, it inspires those who see it, thus transmitting to them the inspiration that the artist felt so strongly. The greatest masterpieces of religious art are those which provide the greatest inspiration to the greatest number of people for the longest time. Leonardo da Vinci's "Last Supper" and Raphael's "Sistine Madonna" and Michelangelo's ceiling of the Sistine Chapel in Rome are masterpieces.

Because this religious art of the Renaissance was so great and so inspiring, we have developed the idea that we should imitate it to perpetuate it. The fallacies in this reasoning, however, are obvious. It is dishonest merely to copy; an imitation of a masterpiece dilutes the true inspiration that made it a masterwork; it is also incorrect to assume that a painting has to be realistic to produce the desired effect on the spectator. The artist should interpret, not photograph, nature. Of course nature provides the artist with inspiration, but his job is to express this inspiration in the purest way possible.

Each period in the history of art has made contributions to religious art, but these were not imitations of some previous inspiration. An artist like Rouault has a genuine inspiration, which he expresses in the style of his day. Rouault's crude, simple, stained-glass technique expresses his feelings about religion. He is not bound by rules of photographic realism. He transcends these and chooses a more direct way to express his inspired feelings. I believe that his style is far more understandable to us, because simplicity is the aim of everything new we design—from airplanes to lamps. More important, simplicity is timeless, as ageless as the truths of our faith. Simplicity is universal because it is not bound to any specific, colloquial characteristics. How logical to use a simple style of art to express the simple beauty and truth of our Catholic belief.

Another purpose of Catholic art is to instruct the faithful. Christ was the master teacher. He used a simple teaching technique: parables. He taught supernatural concepts by comparing them with such mundane things as seeds and flocks of sheep.

For centuries, Christian artists have endeavored to educate the masses. Pope Pius XII pointed this out to the Italian artists in 1952, when he said: "They drew hearts to the faith when for continuous centuries they communicated and spread the truths contained in the Holy Scriptures, truths inaccessible, at least directly, to the humble people." He challenged artists: "Even without making it a specific aim, endeavor to educate men's hearts—so easily inclined toward materialism—toward kindness and a spiritual feeling; you to whom it is given to speak a language that all peoples can understand."

The Stations of the Cross should teach Catholics the extent of Christ's sacrifice for us, to make us appreciate and understand it better. What can we learn from pretty little stereotyped pictures of the procession to the cross? The typical plaster-of-Paris stations with sky-blue backgrounds and neat, beautiful figures parading to the cross are so sterile of emotions that they can't possibly teach

us about the passion Christ endured when He sacrificed His life for us.

Father Gregory de Wit's Stations of the Cross in Sacred Heart Church in Baton Rouge, Louisiana, created quite a stir when they were first displayed. This was a normal reaction of people who had seen only lifeless illustrations of the subject. Father Gregory's treatment is simple, direct and packed with emotion. The dark background sets a mood of tragedy—a tragedy that has never been equaled. Christ's glistening white robe accentuates His divinity; His strained facial expression manifests his disappointment in man, for whom He is making His sacrifice; His taut muscles struggle with the burden that God and man have placed on his shoulders. The faces of the soldiers reveal the evil and ignorance of worldly people. Anyone who can study these Stations without feeling a tremendous sense of tragedy and humility must be drained of all emotion. As a teacher, I believe these dramatic scenes succeed in making Catholics understand and appreciate the sacrifice that was made for humanity.

THE BEAUTY OF GOD'S HOUSE

A church should be the most beautiful of all the buildings we enter, because it is the house of God. Too many people, uninstructed in art, think that beauty and ornateness are synonymous, that photographic realism is as essential to the painter, sculptor and glass-maker as it is to the photographer.

The Instruction on sacred art issued by the Congregation of the Holy Office on June 30, 1952 stated: "It is the function and duty of sacred art, by its very definition, to enhance the beauty of the house of God and to foster the faith and piety of those who gather in the church to assist at the divine service and to implore heavenly favors." Furthermore it says that the words of Pope Pius X, when he promulgated the wise norms con-



cerning sacred music, are truly appropriate to this subject of sacred art:

Nothing therefore should have place in the church which disturbs or even diminishes the piety and devotion of the faithful, nothing which might reasonably be considered in bad taste, or cause of scandal, nothing above all which . . . might be unworthy of the house of prayer and the majesty of God.

A cathedral in central Louisiana falls far below this standard. The high ceiling looks like a circus billboard—bright blue over the altar, with bright pink adjoining it. Both are studded with figures and snowflakes. The upper wall, just below the ceiling, contains many richly colored stained-glass windows, which are difficult to see because they are surrounded by light yellow wallpaper with a large, spiral, floral design. Below that is an ornate strip of border-paper separating it from the lower wall. On eye-level you see a diamond-and-circle texture that is very busy on that wall. Every time I see this battle of color and texture I wish for enough time and Kemtome to hide the frills and to accentuate the essentials, so that attention will be focused on the altar and not scattered throughout the church like an echo.

Just as a woman's clothes manifest her personality and taste, so does Catholic art manifest our belief. But prevalent Catholic art is not a true manifestation of Catholic ideals and doctrine. Essentially, our doctrine is simple, in spite of its myriad details. Why, then, make it appear incomprehensibly complex? We follow the old slogan that "simplicity is the essence of good taste" when we select our clothes and furnish our homes, but not when we decorate our churches. We think that the more ostentatious they are, the more beautiful.

HOPEFUL SIGNS APPEARING

Catholic churches which do manifest our ideals are springing up in various parts of the nation. Intelligent architects are succeeding in designing exteriors that reflect the beauty of simplicity: the Church of St. Francis Xavier in Kansas City, Mo.; St. John's Abbey in Collegeville, Minn.; the Church of St. Anthony in Missoula, Mont., to name a few, are tributes to the vision of functional architects. La Purísima in Monterrey, Mexico, is a rare jewel of church architecture, but it contains flaws within because the interior decoration falls far short of the standard set by the exterior. If we can afford to hire professional artists to design our churches, why not to decorate the interior?

It appears to me that most priests who have a thorough understanding of art have only themselves to thank for it, not their formal training for the priesthood. Lack of stress on art-appreciation in preparation for the priesthood results in inferior churches, both inside and out. It is a rare privilege to meet a priest like Father Daniel J. Becnel (of St. Aloysius Church in Baton Rouge) who knows and loves art, and has the courage of his convictions about it. His newly erected church contains not a single statue. Its stained-glass windows are simplicity personified—squares of solid-colored Blenko glass. The wall of stained-glass blocks in front of the church and on both sides gives a celestial glow

to the interior. They set the mood for worship and focus attention on the altar. Five paintings by Milo Piuz grace the front of the church, and the handsome, simple altar was designed by Father Becnel and Gilbert Buvens. The altar resembles a square loaf of bread in shape and texture (Texas sandstone containing fossils), and holds only six simple candles and the tabernacle.

Contemporary design is simple, honest and plain-spoken. How well this also describes the Catholic Church. It humiliates me to see her dressed in the cheap, ostentatious garb that so many well-meaning Catholics have forced upon her. To do its job effectively Catholic art and architecture must be honest. It must not imitate other art, but must grow from its own inspiration. It must not copy nature, but interpret it. It must make honest use of its materials and not corrupt them. Modern materials need modern forms developed for them and, above all, simple forms.

Catholic art has an immensely important job to do, even though it is just a means to the final end of guiding us to God. It should inspire us to noble thoughts and deeds. It should teach us the beliefs of our faith. It should beautify our churches, so that it is a thrill to enter them. It should manifest the true dignity and beauty of Catholicism, so that we who are already in the fold may better appreciate it, and non-Catholic visitors to our churches may see a true portrait of Catholicism.

Comment on the Article

Mrs. Cookston, with fine insight, pleads for genuine art in our churches, as opposed to mediocrity and ostentation. She makes a cogent point when she urges that interior decoration be entrusted to professionally competent hands.

Contemporary design, she says, is "simple, honest and plain-spoken." However, simplicity, though valuable, is not the whole story. Work can be simple, yet distressingly mediocre. Any style, ancient or modern, can show mediocre specimens. When a work in contemporary style is executed by a real master, such as Marcel Breuer, Rudolf Schwartz, Philip Johnson, Joseph Murphy or Barry Byrne, or by a decorator like Emil Frei or André Girard, it is distinguished in its simplicity. But simplicity itself can deceive, and there is danger today of mediocre stuff being turned out under the "contemporary" cachet—a fear that I believe Mrs. Cookston and Father Becnel would share. Whatever be the idiom chosen, be it gloriously florid à la Joep Nicolas, or vivid and glowing like that of Charlton Fortune and Hildreth Meière, or austere functional, it is worth our while to be more generous—materially generous—as patrons, in order that the result may be something really worthy of God's House.

JOHN LAFARGE

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The Corporation Acquires a Soul

James L. Cullather

SUPPOSE YOU HAD TO CHOOSE an adjective that would fitly describe the modern corporation, what adjective would you choose? Offhand you might think of a score of words that would indicate its great size and power. It is not likely, however, that you would describe it as Harvard's Carl Kaysen did before the American Economic Association last December. "The modern corporation," said Mr. Kaysen, "is a soulful corporation."

To Kaysen, modern corporations can no longer be viewed simply as quasi-monopolistic, profit-maximizing agents. The dimensions of their responsibility have increased so much that "Standard Oil of New Jersey, American Telephone and Telegraph, du Pont, General Electric, General Motors—to name only a familiar few—are better described in terms of the soulful corporation. . . ." Caring for the welfare of its workers in a multitude of ways, contributing grandly to community enterprises and promoting non-business activities aimed at bringing about a better way of life, the corporation of today cannot be characterized as a soulless entity concerned only with greater profits. It has acquired soul.

Mr. Kaysen, of course, is not the first economist to believe that the modern corporation is different. He is no doubt the first, however, to use the adjective he has chosen. The dictionary meaning of "soulful" is "full of, or expressing, deep feeling, emotion, sentiment." To some his choice of the word may be amusing. To most, however, after perhaps a momentary smile, the choice is thought-provoking.

Few would deny that the adjective would have been totally inappropriate just a few decades ago. Assuming it is appropriate now, one might ask why the corporation has been able and willing to shake off the cold rationality of the economic unit and become a creature of deep feeling. It seems realistic to say that the corporation's new look is possible only because of its wealth and power. It is difficult to imagine a firm fighting for its existence in a purely competitive situation and at the same time giving handsomely of its resources for the furtherance of liberal education. Only the big and powerful can afford to be soulful in this manner.

Corporations, however, were big before they were

soulful. One might suggest that with their bigness came a realization of their responsibilities, and eventually a desire to meet these responsibilities. The parallel with the lives of petty politicians who become statesmen when they assume high office may be appropriate. A more cynical view is that the corporation has become soulful in order to restrict the spheres of operation of two other associations which have souls. In this view, soulfulness is forced upon the corporation by the government and the trade union.

SOULFULNESS IS SMART BUSINESS

If the corporation does not provide welfare services, the government or the union will. If the corporation does not give funds for higher education, the government must. If the corporation does not lead with a high-wage policy, the union will press for it anyway and take the credit. Feeling it has to foot the bill in any event, the corporation prefers operations under its own control in these areas.

Many economists, of course, do not see anything new in the corporation's soulful activities of today. While they may not feel that everything a modern corporation does can be explained by profit maximization, most of it, they think, can. Paternalism is not a new thing. Welfare and high-wage policies can be explained in terms of worker efficiency, low turnover and such non-soulful factors. Rational plant architecture is good public relations. Promotion of liberal education by a corporation is similar to the help given to the church bazaar by the local grocer. Even the spending of money for research in pure science may show results. The corporation, having unlimited life, simply is in a position to take the long-run view.

Kaysen, however, insists that you can't explain many corporate activities in this fashion. The uncertainty and remoteness of benefits from these activities, as well as the unlikelihood of seeing them converted into cash, make him feel that one has to stretch the profits-maximizing explanation too far to cover all the activities of a modern corporation.

Perhaps those who hold that the preservation of the firm, and not the maximizing of profits, is the goal of the big corporation will see a simple explanation of soulfulness. To these, soulful activities may be viewed as attempts, if not to maintain the status quo, at least to assure a place for the corporation in the enlightened

PROF. CULLATHER teaches in the College of Commerce at the University of Notre Dame.

future. Others, who view all actions of big business with suspicion, may see the corporation's new cloak of generosity as a sort of disguise. If so, the word "soulful" is a bitter description.

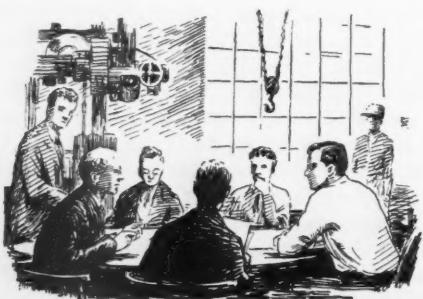
The corporation may, however, having assumed the cloak of nobility, delude itself that all things it does, including its misdeeds, are noble. Charles E. Lindblom, in commenting on the Kaysen paper, felt that this self-righteousness was another aspect of the new corporation. Said he: "The enlargement of the corporate personality that Mr. Kaysen captures in the term 'soulful' encompasses, for example, the capacity to do confidently in the name of industrial statesmanship what the soulless corporation would hesitate to do under the stigma of monopoly." Perhaps the soul of the modern corporation is not the soul of a Pharisee. And perhaps, as Mr. Lindblom indicates, there may be more to fear from the pharisaical organization than from the soulless one.

One may hope, of course, that the modern corporation is soulful because it has in truth discovered its soul. One may hope that it has risen to a new moral plane and has its sights on worthier goals. Last spring, in a talk on the trade-union crisis, an associate editor of *AMERICA* said: "If the president of a large steel concern goes to a business convention and spends \$120 a day on a suite of rooms at a hotel, I have no complaint. His aim is the making of money. However, I do complain if a union official does the same thing." Apparently, for the editor, the corporation has not achieved the degree of soulfulness of the union. The corporation president as yet has not achieved the nobility of purpose of the union official. However, it must be remembered that the corporation, if it has a soul, has not had one for long. It will take time for the soul to grow in grace. (And perhaps more time for corporate officialdom to forgo fat expense accounts and stock options.)

MUST WE FEAR CORPORATE VIRTUE?

It is apparent from all this that the soulfulness of the modern corporation is not something on which everyone could agree. None the less, the transition from the soullessness of the 19th and early 20th century to what we have today seems to offer hope for the future. Or does it?

What is to be expected from this entity whose wealth and power are ever extended by a public policy of full



employment? From industry bent on destroying consumer rationality with a planned, continuous stream of product novelty? From an organization which is losing its own rationality in becoming soulful? May the result not be an insidious, irresponsible sort of socialism of the corporate variety? Kaysen noted that the modern corporation does not differ greatly from Socialist enterprise. Does not the future hold the prospect of the powerful, albeit benevolent, corporation controlling all aspects of life and perpetuating our appreciation of its benevolence through the persuasions of the men of Madison Avenue? The pessimist may well envision an age of corporate Big Brothers.

On the other hand, one perhaps should not be too pessimistic. While one may be disturbed at the idea of private entities doing without restriction things which he feels should be subject to democratic controls, nevertheless we cannot view the corporation's soulful activities without feeling that someone has increased in moral stature. When man cares more for his fellow man, his institutions will reflect that fact.

Further, there is something joyful about an economic creation acting in an uneconomic way—especially when the creation is a near-monopoly. Though one may have many misgivings, one can take heart in the evidence of conscience in corporate officialdom. One can hope for greater evidence in the years to come. The really optimistic seer might look into the dim and distant future and see the day when the large corporation will break itself up of its own volition. That, indeed, would be the ultimate in soulfulness.

A Human Social Order

The social question, beloved sons, is undoubtedly an economic question also; but even more than that, it is a question that concerns the ordered regulation of human society. And, in its deepest sense, it is a moral and, therefore, a religious question.

As such it may be summed up thus. Have men—from the individual to the people and right through to the community of peoples—the moral strength to create such public conditions that in the life of society there will not be any individuals or any peoples who are merely objects: that is to say, deprived of all right and exposed to exploitation by others? But instead, all will be subjects: that is, having a legitimate share in the formation of the social order, and able, according to their art or profession, to live happily and tranquilly—with sufficient means of support, protected effectively against the violences of an egoistic economy, in freedom defined by the general welfare, and with full human dignity, each respecting his neighbor as he respects himself.

Pius XII, Address to Representatives of Catholic Action, Rome, Sept. 12, 1948, AAS, 1948, pp. 409sq.

State of the Question

A THEOLOGIAN LOOKS AT THE WOLFENDEN REPORT

In recent months a report of a British committee studying penal laws relating to sex offenses has stirred up considerable interest in the press. The committee, under the chairmanship of Sir John Wolfenden, was appointed in August, 1954, and presented its published report to Parliament in September, 1957.

In the light of a very thorough and detailed study of the problem the committee recommended certain changes in prevailing British legislation dealing with sex offenses. In general it advocated a tightening up of the laws dealing with prostitution and a certain relaxation of laws dealing with homoerotic practices. It felt with good reason that present legislation dealing with prostitution was not a sufficient safeguard of public morality. On the other hand, the members of the committee believed that legislation concerning certain perverted forms of sex involved an unwarranted invasion into the realm of private morality. It was this opinion that has given rise to widespread controversy.

Civil Law and Moral Law

The report in no sense condoned the practice of homoeroticism in any form. The attitude it took was simply that private acts between consenting adults (over 21) did not fall within the competence of civil authority. The fact that such acts constituted a serious deviation from the moral law did not necessarily bring them within the jurisdiction of the civil law. The general principle from which it drew this conclusion was that the "law should not concern itself with what a man does in private unless it can be shown to be so contrary to the public good that the law ought to intervene in its function as guardian of that public good."

Basic to the whole discussion, of course, is the relationship between the civil law and the moral law. To what extent should the civil law add its sanction to that of the moral law? Certainly the two are not coextensive. The

civil law is concerned with the good of the community; it is not concerned with the moral conduct of the individual as such. Individual moral conduct comes within the scope of civil law only in so far as it affects the community (or is affected by the community). For this reason theologians are generally agreed that purely internal acts are beyond the competence of the civil legislator; internal acts as such have no social significance. But external acts can be a legitimate object of civil legislation, and this is true whether they are private or public. One cannot simply write off private acts as inept material for civil legislation; in so far as they are external they at least *can have* social significance.

But not all external acts *will have* an actual bearing on the good of the community. In estimating the social significance of such acts, the distinction between private and public acts will be of special importance. Public acts will have a greater bearing on the common good than private acts in the same category. Private acts, moreover, may be without any actual social significance. This can be true even where the act is morally wrong. One cannot simply conclude that because an act is morally wrong it should also be made illegal.

One might conceivably construct a case to show that any moral evil in the individual redounds upon the community, but even if this were true, human society with its limited resources is incapable of dealing with all moral evil and it would be imprudent even to try; it simply could not enforce all such legislation. Even with current legislation in this country the prosecutor must be selective. It is my understand-

ing, for instance, that in those States where there are criminal statutes against fornication and adultery, indictments for these crimes are rare.

Ecclesiastical law with its automatic penalties (which are self-enforcing) does not attempt to attach penalties to all sin. It reserves its penalties for serious infractions of the moral law, and though it does in some instances attach penalties even to occult acts, it demands in many cases that the crime be public before the penalty is incurred. Adultery, for instance does not become a crime in ecclesiastical law unless it is public (can. 2357, §2). And with other sex offenders the Church ordinarily awaits a civil sentence before imposing an ecclesiastical penalty (can. 2357, §§ 1, 2); this again puts the act in the public forum.

Catholic Committee's Attitude

It is quite understandable, then, that the Catholic Committee appointed by the late Cardinal Griffin to make a report to the Wolfenden Committee on Catholic moral teaching relating to sex crimes made use of this distinction. It recommended that the present law be amended so as "to exclude consensual acts done in private by adult males," and urged that penal sanctions be retained to the fullest extent to restrain 1) offenses against minors, 2) offenses against public decency and 3) the exploitation of vice for the purpose of gain. It is a tribute to the work of the Catholic Committee that the final recommendations of the Wolfenden Committee to Parliament embodied practically all of its suggestions.

Both committees worked from the same general principle, that private acts do not come within the competence of civil authority unless they can be shown to be contrary to the good of the community. But in actually lining up the reasons for its recommendation regarding the private acts of consenting adults, the Catholic Committee put the emphasis on the bad features of current British legislation penalizing such acts, e.g., the ineffectualness of such legislation, the evils that flow from it, etc.

The Wolfenden Committee, on the other hand, devoted its efforts to showing that private acts by consenting adults have no important bearing on the common good, or at least do no more harm than adultery and fornication, which are not penalized in current

REV. JOHN R. CONNERY, S.J., professor of moral theology at West Baden College in West Baden, Ind., writes regularly on moral questions for AMERICA.

British law. This, of course, is the more basic issue, and it must be admitted that the committee faced all the objections honestly and made a strong case for its position.

But not all have been convinced of the cogency of the arguments leading to this position. One member of the committee, James Adair, presented in the report itself a dissenting opinion in which he argued vigorously against the proposed exception. In a recent address also, Cardinal Stritch of Chicago, while not referring explicitly to the Wolfenden Report, spoke against the proposal that certain immoral acts, now regarded as civil crimes, be no longer punishable by law, if carried out in private by willing adults; though private, he held, such acts bear on the common good.

While, therefore, all agree on the general principle that the civil law touches only acts affecting the common good, there is not the same agreement on the factual issue—that is, the bearing private acts of this kind have on the common good. As already mentioned, it was not the purpose of the Catholic Committee to show directly that such acts lack a sufficient bearing on the common good to warrant penal legislation. Its purpose was rather to point out what happens when such acts are penalized.

Volstead Act

To illustrate this point it cited our American experience with the Volstead Act—an experience, unfortunately, that does not seem to be altogether pertinent. The Volstead Act outlawed what from a moral standpoint was a perfectly legitimate industry; it clearly involved a limitation of liberty. Whatever may be said for legislation against sex offenses, it does not limit any natural or moral right. Even if one were to agree, then, that the Volstead Act was unjust and a failure, it would be risky to draw any conclusions regarding the current problem. Actually, though there can be no doubt that the Volstead Act was a failure, it would not be an easy task to prove that it was unjust.

But even if the justice of penalizing the sex crimes in question be granted, the value of such legislation must still be considered. A law that cannot be enforced has no value. Moreover, even if some measure of enforcement is possible, it may be at the sacrifice of some

Primate's Statement

The following statement was issued by Most Rev. William Godfrey, Archbishop of Westminster, in answer to Catholic inquiries concerning the Wolfenden Report. The text is quoted from the London Catholic Herald for Dec. 6, 1957.

In view of the inquiries which have reached the Archbishop's House following the publication of the report of the Home Office Departmental Committee on Prostitution and Homosexuality, the Archbishop of Westminster has laid down the Catholic moral teaching and how it applies to the facts discussed in the Report.

1. As regards the moral law, Catholic moral teaching is:

- (i) Homosexual acts are grievously sinful.
- (ii) That in view of the public consequences of those acts, e.g., the harm which would result to the common good if homosexual conduct became widespread or an accepted mode of conduct in the public mind, the civil law does not exceed its legitimate scope if it attempts to control them by making them crimes.

The teaching authority of the Bishops is primarily concerned with laying down these two principles of law which cannot be denied by any Catholic.

2. However, two questions of fact arise:

- (i) If the law takes cognizance of private acts of homosexuality and makes them crimes, do worse evils follow for the common good?
- (ii) Since homosexual acts between consenting males are now crimes in law, would a change in the law harm the common good by seeming to condone homosexual conduct?

Ecclesiastical authority could rightly give a decision on this question of fact as well as on the question of the moral law, if the answers to questions of fact were overwhelmingly clear. As, however, various answers are possible in the opinion of prudent men, Catholics are free to make up their own minds on these two questions of fact.

greater good. If enforcing the law causes more harm than it prevents—e.g., by bringing discredit upon the forces of law—however high-minded it may be in the abstract, it will ultimately result in a community loss.

No "Legalized" Sex Crime

There is greater risk involved, of course, in relaxing legislation already in effect than in legislating *de novo* regarding moral conduct. Obviously, neither committee has any intention of encouraging perversion in any way by its recommendations. It could not even be said that their intent is to "legalize" the perversion in question. There is clearly a distinction between removing legislation against something and legalizing it. But it is a subtle distinction, and one that can easily escape the popular mind. Moreover, the legal positivism of the past century has fostered the belief that only civil law makes things right or wrong. In the light of such a totalitarian concept of civil law, one can hardly blame the general public for misinterpreting the relaxation of a law dealing with moral conduct.

In justice to the Wolfenden Committee, it must be admitted that the members took cognizance of the psychological effects a relaxation of the law might have. There can be no doubt that a change in the law that would occasion a widespread increase in these practices even among adults would not serve the best interests of the community. However, the committee's conclusion that relaxing the law within the proposed limits would not stimulate any notable increase in the vice is not unfounded.

Ultimately it will be up to the British Parliament to decide this question on the basis of the good of the community. In making a decision of this kind there is no place for a sentimentality that would put some good, real or imagined, of an individual or group above the good of the community. If Parliament should decide in favor of the proposed relaxation, it would not necessarily follow that the present law or similar statutes in other countries are unjust. Nor would any simple transference from the legal to the moral order be legitimate; in the sight of God, homoeroticism, even in the circumstances not covered by the civil law, would remain "the abominable sin."

JOHN R. CONNERY, S.J.

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BOOKS

Contribution to Trade Union Literature

THE WORLD OF DAVID DUBINSKY
By Max D. Danish. World. 347p. \$4.75

This is a success story in the modern American tradition—the story of an immigrant who arrived penniless on New York's teeming lower East Side and rose to become the president of a great trade union. It is also, and necessarily, the story of that union; for to think of the International Ladies' Garment Workers without thinking of David Dubinsky is psychologically impossible.

Only six months after escaping from Siberia to these hospitable shores, 19-year-old Dave Dubinsky took out a membership card in the Garment Workers. The date was July 13, 1911. Older workers probably told him about the great strikes of 1909-10, which had solidly established the union and had exacted from reluctant employers a six-day, 54-hour week. They did not, of course, have to tell him about the Triangle Waist Company fire, because he was already in the country when that holocaust took 146 lives and shocked the shamed New York. He could read all about it in the Yiddish labor-socialist press, and hear it discussed in Clinton Street, where the immigrant community mourned their dead. It was, indeed, his introduction to the jungle of the New York garment industry—the jungle he was to have such a large part in clearing and civilizing.

At that time, however, it was not clear to young Dubinsky that the trade union was the most practical and promising vehicle of reform in the United States. He took out his union card to make a living, not to carry on a struggle for social justice. It was the long strike of 1916, in which he participated as a Socialist, that persuaded him of the possibilities of trade unionism, and from that time on, he had no doubts about what he wanted to do. In 1918 he was elected to his first union office. Within three years he was president of his local, and within five, a member of the ILG General Executive Board. By 1932, at the age of 40, he had become, somewhat reluctantly, president of the international.

Dubinsky's reluctance was understandable. The struggle during the 1920's to prevent the Communists from seizing control of the ILG, climaxed by the disastrous Communist-directed

strike of 1926, had left the union bankrupt. The 1929 crash in Wall Street had had chilling repercussions on the sensitive garment industry. There was disunity in the union leadership. "Our union is at a low ebb," Dubinsky told his associates after assenting to his election. "If it is destined that I be its undertaker, well, I am and always have been a good soldier."

Those summer days of 1932 were, indeed, the low point in the union's history. But it was the eve of the New Deal, the NRA, the Wagner Act—and the greatest organizational surge the union movement has ever experienced. In May, 1932, the ILG membership had dwindled to 40,000. Two years later it had soared, with the Blue Eagle, to 200,000. When in May, 1934 the union met in convention in Chicago, Dubinsky was able to report that \$700,000 in debts had been repaid and the treasury had a balance of \$500,000.

From that time until today the union's strength and prestige have grown steadily. The ILG has worked with employers to bring a large degree of order into a once chaotic industry, and to increase its efficiency. It has strikingly improved the status of the garment worker, to the great benefit of Jewish, Italian and Puerto Rican immigrants. A constructive force in community affairs, its contributions to worthy causes, abroad as well as at home, have merited high public praise. It has financed pioneering projects in medical care, in housing, in recreation, in the education of its leadership that other unions have imitated. And in the broader labor picture, David Dubinsky and the ILG have been firm supporters of clean, democratic unionism and unrelenting opponents of Communists and racketeers.



In the discharge of his stewardship, Dubinsky has not, of course, escaped criticism. This is especially true of ILG's political activities. A co-founder of the American Labor Party, Dubinsky has been for a quarter-century a powerful factor in New York politics. At the present time the ILG is the moving spirit of the Liberal party, which aspires to hold a balance of power in New York State and City. To some people the most interesting pages in this book will be those devoted to the fight for control of the American Labor party—a fight in which Dubinsky and the late Sidney Hillman were on opposite sides. Events seem to have vindicated the soundness of Dubinsky's decision to split the party once the Communists had achieved a large measure of control. There are still those, however, who think that a formula Hillman had worked out would have broken the CP grip without destroying the party. In telling the story, Mr. Danish tries to be fair, but Hillman's friends would write the chapter differently.

Though this book is the work of the retired editor of *Justice*, official ILG organ, it is emphatically not a public-relations job. Mr. Danish is a great admirer of Dave Dubinsky but, in the ILG democratic tradition, he is not a blind or uncritical one. In paying his tribute to a great leader of labor, he has made a valuable, highly informed contribution to the growing literature of American trade unionism. Those who think that Dave Beck and the Teamsters are typical of U. S. labor have almost a duty to read this book.

BENJAMIN L. MASSE

For the Lay Apostle

LAY WORKERS FOR CHRIST
Edited by George L. Kane. Newman. 171p.
Cloth: \$3. Paperback: \$1

Addressing delegates to the recent World Congress for the Lay Apostolate the Holy Father remarked: "We wish to draw attention to one aspect of the education of young Catholics; the formation of the apostolic spirit. Instead of giving way to a slightly selfish tendency by thinking only of the salvation of their souls, they should also be made aware of their responsibilities toward others and of the ways to help them."

This book comes as a timely aid to educators who may wonder if their school is meeting such high requirements. Directed toward youth, it records the experience of 19 lay people who have responded with magnificent

generosity to the faith that is in them. Fr. Kane is to be congratulated on having cajoled these very busy people into contributing to this volume. The example of their lives should go a long way toward overcoming the still prevalent idea that the lay apostolate is a unique activity for the chosen few. As Cardinal Gracias points out in his thoughtful introduction, "It is rather a plain duty which lives upon each of us according to his abilities."

Some of the contributors, such as Dorothy Day and Catherine De Hueck Doherty, are already widely known and revered. Others, like Romeo Maione, Pat and Patty Crowley and Dorothy Dohen, are rising stars in the yet sparsely populated lay firmament. In their work, incidentally, there is a strong hint of the global role to which Providence may be calling the Catholics of America. Romeo Maione was recently elected international president of the Young Christian Workers movement. Pat and Patty Crowley are guiding the international development of the Christian Family Movement, now operating in 26 countries. Dorothy Dohen's book on lay spirituality, *Vocation to Love*, has been translated into five foreign languages, including French.

James Carey, a vice president of the AFL-CIO, reflects the outstanding contribution that Catholics have made to the development of the American labor movement. In his chapter, aptly titled "Who Hunger and Thirst after Justice," Mr. Carey pays deserved tribute to the late Philip Murray, who added much to the prestige of the Church in America. Another contributor heavily engaged in the secular world is Eugene J. McCarthy, Minnesota Congressman, who writes learnedly of the role of the Christian in politics.

Prof. Jerome Kerwin's autobiographical sketch is a special joy. His wisdom and charity are known far beyond the campus of the University of Chicago. This beautifully written account of his life in secular schools and universities should be required reading for every Catholic following a similar path.

Perhaps the most moving chapter is that written by Mary Ellen Kelly, "By Way of Calvary." She is the founder of the League of Shut-In Sodalists and editor of its bi-monthly paper, appropriately named *Seconds Sanctified*. Most of us probably feel like her friend who said: "Mary Ellen, I just don't see how you can lie there, year after year. It's certainly a good thing God didn't want me to be an invalid, because I simply couldn't take it."

Though aimed at students, this book

will reach a wider public. It is a welcome addition to the small, but fortunately growing, literature so needed by lay people in these days when, as the Pope said in the address mentioned above, Catholics are considering "not only their duties toward themselves, but also the duties they have toward the Church, civil society and all mankind."

DAVID O'SHEA

Caveat Lector

THE EMERGENCE OF LIBERAL CATHOLICISM IN AMERICA

By Robert D. Cross. Harvard. 328p. \$5.50

We hasten to define the author's understanding of "liberal Catholicism." It is his own language for describing the conviction of most American bishops in the last century that the best course was to hasten the assimilation of the Catholic Church into the culture and institutions of the American republic. These prelates were opposed by a minority, chiefly in the Middle West, for whom much danger lurked in the non-Catholic environment into which the new immigrants were moving—and who fought, quite understandably; for a policy of separation.

The problem of these years of decision is usually expressed in terms of the "Americanization" of the Catholic immigrants. The author here re-interprets or rephrases that struggle as a conflict between "liberalism" and "conservatism." The issue, as he puts it, was whether there was anything redeemable in American civilization to justify an attitude of collaboration. His conclusions are contained in this statement (p.21):

The liberal Catholicism which developed in America after the Civil War was, fundamentally, the response of an increasing number of Catholics to a secular culture that seemed far less hostile to the Church than European ultramontanists could believe was possible in modern times.

This is not a new history but an excellent marshaling of facts and quotations that almost speak for themselves. The author, a non-Catholic, while not concealing his bias toward the "liberals," writes with commendable objectivity as far as the Catholic Church itself is concerned.

The interest of this study lies principally in the background it furnishes for present-day controversies among American Catholics. A final chapter on "liberal Catholicism" today provides a key for the chapters that preceded. The author finds many parallels in 19th-century Church history. In his mind, the question of the Church's adaptation to American culture remains as important as ever. The specific issues have changed but the attitude abides. The author quotes Msgr. Joseph C. Fenton, editor of the *American Ecclesiastical Review*, as declaring his surprise in January, 1950 that, with attacks raining

on the Church, many Catholics as did he in Ireland in the 1890's, were still there.

The book by Cross will be of value to those interested in the problem. It may have some ice, however, conservative point. The author is not a native vs. immigrant. The author should be given credit for rewriting such categories as culture, every religion, and cause.

A DEATH
By James...
339p. \$3.50

This is a beautiful experience of a man from whom we have written well. The author has some personal experiences and a few details of his life lived in a major area.

The death of Follett, a man from a small town, himself probably not recollecting almost the reactions of a beloved boy in Agee reaction cause that it was like.

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America

Our Reviewers

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REV. ROBERT GRAHAM, S.J., has been on the AMERICA staff since 1944.

on the Church from every quarter, so many Catholics persisted in claiming, as did Fr. Isaac Hecker, Archbishop Ireland and Cardinal Gibbons in the 1890's, that the Church had once and for all emerged from the "state of siege."

The background assembled by Prof. Cross will certainly aid in a resolution of the contemporary controversies on the problem of "cultural pluralism." He may have done both parties a poor service, however, in using the framework of conservatism-liberalism to develop his point. Today, as in the past, the question is not a simple matter of progressives vs. reactionaries. Though the author shows himself aware of the pitfalls of rewriting U.S. Church history in such categories, it may be wondered if every reader will be equally prudent and cautious.

ROBERT A. GRAHAM

A DEATH IN THE FAMILY

By James Agee. McDowell, Obolensky. 339p. \$3.95

This is a book which tells simply and beautifully of the universal human experience of a death in the family. Seldom has a novel with this theme been written and never, it would seem, so well. The author died two years ago, having written only one other novel, some poetry, some magazine articles, and a few excellent screen plays. Had he lived he would surely have become a major asset to American letters.

The death in the story is that of Jay Follet, a young married man in Knoxville, Tenn., about 1915. The author himself lost his father at that time and probably based the novel on his own recollections. If so, he was gifted with almost total recall of the thoughts and reactions of a child of six to the death of a beloved parent. Little Rufus, the boy in the story, is touchingly real. Agee remembers many details which cause the reader to think, "Why yes, it was like that when I was six . . ."

Even more poignant than the delineation of the boy is that of the wife, Mary. Delicately and perceptively, without sentimentality or deliberate pathos, Mr. Agee enters into the thoughts of the young woman whose husband has been suddenly killed in an automobile accident. One moment well and strong, the next he was gone from her. Only a strong faith sustains her in that agony of loss and separation.

Other characters, less important, are equally well realized: Mary's parents, loving both her and Jay, but torn by the knowledge that their agnosticism

throws an impenetrable wall between them and the help they want to give her; little Catherine, the four-year-old, too young to understand, but troubled and confused; Mary's brother Andrew, kind, intelligent, but embittered by his hatred of Mary's Catholicism and his inability to believe; Hannah, the Catholic spinster aunt, Mary's only real bulwark—a truly noble character, sensitively conceived. Even Walter Starr, the sympathetic neighbor, quietly and effectively helping everyone while remaining in the background, running errands, taking the children away during the funeral service, is a memorable figure of selfless devotion.

Agee's style is beautiful, lucid and intensely effective. Scene after scene comes back to the reader: Rufus at a movie with his father; Mary talking to the children at breakfast; Aunt Hannah taking Rufus to buy a cap; Mary and Hannah waiting to hear how serious the accident was; the family caught up in hysterical laughter at something unimportant, shortly after the news of the death; little Rufus feeling important as he tells his schoolmates of his father's death; the agnostic Andrew feeling the stirrings of belief at the side of the grave.

Moving as the book is, it is not depressing, for there is in it, through all the human heartbreak, the underlying promise of eternity.

MARY BURKE HOWE

THE WORLD OF JOHN McNULTY

Doubleday. 357p. \$4.50

McNulty's world is not a thing of space or location; it is a state of mind. Or, perhaps, it is a technique of seeing and hearing, absorbing and expressing—whether in Ireland or Rhode Island, on a horse farm in Lexington, Ky., at a race track, in the park with a small boy or in a pub on Third Avenue—always listening, always seeing, enjoying, sympathizing, loving, never condemning, never taken in.

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characters in his wise and tender and witty human comedy.

This book contains much of the best of McNulty, pieces from the *New Yorker*, chapters from previous collections and *My Son Johnny*.

New readers will be well introduced by James Thurber's appreciation, "My Friend McNulty." This tribute of friendship adds to the value of the collection—especially since for me it is one favorite writer evaluating another. And Thurber says: "American writing in our time has developed few men with so keen an eye and so sharp an ear. Nothing, however commonplace, that he touched with words remained commonplace, but was magnified and enlivened by his intense and endless fascination with the stranger in the street, the drinker at the bar and the bartender behind it, the horseplayer, the cab driver, the guy at the ball game, the fellow across the room, the patient in the next hospital bed."

But Thurber admits that it is impossible to get McNulty into cold print—except for McNulty himself, of course. In a way he has started one of his stories with a couple of sentences that might well apply to this book: "Once in a great while, a man all of a sudden finds himself completely happy and content. His stomach feels good; he's breathing fine and easy; there's nothing whatever bothering him in his mind; the sun is shining, perhaps, but it doesn't have to be; a breeze is blowing gently, perhaps, but it doesn't need to be; and nearby there is something or somebody he has a fondness for." Yes, something like *The World of John McNulty*.
MARY STACK McNIFF

A CATHOLIC CATECHISM
Herder and Herder. 440p. \$4.95

Probably no single summary of Christian doctrine in our time has excited such world-wide interest as the Catholic Catechism now officially adopted for all the dioceses of Germany. It has already been translated into many languages. This English version, in a handsome, cloth-bound edition, is for the most part faithful to the original, but with some slight modifications suited to the English-speaking world.

The Catechism aims to present a summary of the faith that children will use and understand, out of which they will make their faith a living affair. The plan is definitely centered in God, in Jesus Christ, in the Bible, Church and Creed. Though composed for children,

it provides much meat for adults, and makes an ideal "refresher" for anyone who feels (and who does not?) the need to brush up on the integral features of our faith. Exact in doctrine, it is rich in living application to the problems of the young person who grows up in the modern world.

The method followed is pedagogical: first, an informal explanation, aided by a key woodcut for the eye. This leads to brief questions for "consideration," and sets the frame for a precise, brief formulation of the heart of each lesson in the traditional Q. and A. style. Another short corollary for daily life and a Scripture quotation top the lesson off. The ground covered is more or less that of the No. 3 Baltimore, but in greatly different style.

So finely conceived and executed a work is bound to have wide effects. Parents will welcome it for home instruction, and it would seem to be admirable for convert classes. I should be surprised if it does not meet with a very general acceptance.

JOHN LAFARGE

THE PATH OF DESTINY, Canada from the British Conquest to Home Rule: 1763-1850

By Thomas H. Raddall. Doubleday. 468p. \$5

CANADA, TOMORROW'S GIANT
By Bruce Hutchinson. Knopf. 325p. \$5

Manifest destiny, in the oratory of Senator Thomas H. Benton and his following of Washington politicians, was explained in the mid-19th century as an inherent force in the young republic of the United States which compelled its expansion to the Pacific. If there was such a thing in the nation which neither a Mississippi River nor the Rockies nor the Sierra Nevada could stop, it is indeed strange that to the north where the boundless prairies and pungent pine forests of Canada lay open to its progress, an imaginary line along the 49th parallel checked its march.

The two books under review, written in a charming style that will carry even the casual reader ahead without effort, solve the mystery. Manifest destiny was just a slogan to cover some rather questionable land-grabbing which had no foundation in the natural law. *The Path of Destiny* should be read before *Canada, Tomorrow's Giant* and both should be read by all sorts of Americans, because Canada and the United States,

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though so much alike in geographical features and population characteristics, are today completely separate units.

Thomas H. Raddall traces events from the end of the French and Indian War when the first English governor took up residence in Quebec until the coming of Lord Elgin and British recognition of responsible government by the Canadians themselves. His story covers the campaigns of the American Revolution and the War of 1812. It does not hesitate to stress how at both times attempts which might have united the two areas into one country were bungled. But he shows that all that happened was not just bungling. From the first there were elements in the "habitant" character which stood against a continental union. The author, who does not pretend to be a professional historian, can claim indulgence for minor mistakes in fact. As an interpreter of the wider scene, he has a freshness and breadth of view which often escapes the scholar devoted to proving his details. His book is graced with helpful maps and an index. It supplies no indication of his sources.

Bruce Hutchinson is by profession a journalist, but one who has won his spurs in the historical field. His biog-

raphy of Prime Minister Mackenzie King, his work on the Frazer River and his *The Struggle for the Border* have been well received. His *Canada, Tomorrow's Giant* is not so much history as it is source material for the future historian. Here he tells, with keen observation and deep understanding, the impressions gained on a recent trip from Newfoundland to Vancouver.

Hutchinson admits that he cannot quite put into words why the people north of the 49th parallel are so rapidly uniting into an independent whole with disregard both for Mother England and the United States. Nevertheless, he senses that the industrial exploitation of the boundless resources available in sea and land and woods and rivers has done more to create a new nation than almost any other thing. His flash-backs to episodes explained by Raddall reveal the undercurrents which have long been moving invisibly toward this end.

Mr. Hutchinson seems to think that Canada will be the giant of the future when the material progress has come its full cycle. A wealthy nation will forget the causes that set French and English at loggerheads. It will have no need for the helping hand across the sea or the Yankee peddler to the south.

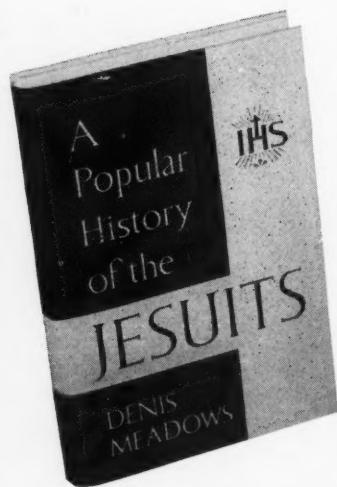
In Quebec Hutchinson found himself pondering on the effect this development might have on "the largest and oldest force" in the French-speaking society, the Catholic Church. There a monk told him, "The Church, too, is changing. Not in faith, of course, but in everything else. It has always grown with society. That's why it remains so strong." It is to be hoped that the monk was right and that the national metamorphosis will not obliterate those spiritual values which were the foundations on which New France was built and which have done much to keep Canada wholesome.

R. N. HAMILTON

HER NAME IS MERCY

By Sister Maria del Rey. Scribner's. 184p. \$3.95

Any personal difficulties which may be oppressing a reader of *Her Name Is Mercy* are bound to dwindle away to insignificance in contrast to the dreadful burdens of poverty, illness and bereavement suffered by those Koreans in Pusan among whom Sister Mercy, Maryknoller, arrived to work in 1951. Beginning with only three Sisters, she established a



A POPULAR HISTORY OF THE JESUITS

by DENIS MEADOWS

An interesting study of the origin and historical development of the Society of Jesus, this volume traces Jesuit educational and missionary enterprise during the modern era.

The formative years of the Jesuits, their intellectual and social accomplishments, and their many inspiring leaders form an essential and dramatic part of the general efforts of Christian People to establish the rule of Christ as the guide of national states and of individual men. Martyrs, Confessors, missionaries, statesmen, philosophers, and scientists mark the passage of 400 years of Jesuit activity.

The suppression of the Jesuits, their restoration and eventual recovery of prestige, as well as the likelihood of even greater reliance of the Church on them in coming years, enter into a thorough understanding of the larger story of modern society. All these items are interestingly and popularly treated in this outline of Jesuit history.

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AE Adult Education	G Graduate School	N Nursing	Officers Training Corps
C Commerce	IR Industrial Relations	P Pharmacy	AROTC Army
D Dentistry	J Journalism	S Social Work	NROTC Navy
Ed Education	L Law	Sc Science	AROTC Air Force
E Engineering	M Medicine	Sv Seismology Station	

clinic, which God so blessed that in four years a 160-bed hospital was ready to care for the more serious cases among the over 2,500 sick who daily came to seek the mercy dispensed by the Maryknoll group.

Her Name Is Mercy flashes against the screen of imagination picture after picture of these sufferings: a husband forced to leave his wife to die on the roadside as he struggles toward Pusan and a job; women who crawl miles on their hands and knees to reach the clinic; tiny children, in casts because of tuberculosis of the bone, unable to defend themselves from lice and fleas; a crying baby strapped to the back of its dead mother, who lies on the street ignored by the teeming populace of a city swelled to 1,650,000 (almost three times as large as Milwaukee). The spirit in which all this pain is endured and the smiling courage with which the Sisters, aided by Korean religious and by lay helpers, endeavor to relieve it are presented in a concrete, convincing style which can hardly miss awakening a desire in the reader to play some part in the heroism described.

SISTER M. BERNETTA QUINN, O.S.F.

THE UNITED STATES AND FRENCH SECURITY

By Louis A. R. Yates. Twayne Publishers. 252p. \$4

"The document was returned to the State Department in 1935 by the Senate. A niche in the filing cases of the archives was the final resting place of the treaty. Mementos of other lost causes were there, too." Such is the funeral oration of the Guarantees Treaty in this study of a critical interlude in American diplomatic history.

The treaty in question was a promise by the United States and Great Britain to come to the immediate aid of France should the Franco-German border on the Rhine be violated. In reality, this was a double guarantee that French territorial integrity would be respected, the other guarantor, the provisions of Article X of the League Covenant.

After World War I and after the Paris conferences, France won back Alsace-Lorraine and acquired mandates over Syria, Togoland and the Cameroons. On one point, however, she had no assurance and that point was the ethnic boundaries of the Rhine. Clemenceau had requested that a buffer state be created between France and the left bank of the Rhine in order to weaken and discourage any German attempt at

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renewing hostilities. Both Wilson and Lloyd George had refused and had offered as a substitute a treaty of guarantees. The treaty was not ratified by the United States Congress and England refused to involve herself on her own.

Professor Yates has made a careful study of the importance of the guarantees treaty. A full-length bibliography and important appendices make this book a valuable one for the history bookshelf. The author's conclusions are weighty ones and flow from the objective and logical presentation of his material. The Paris conferences at the end of World War I and the Anglo-American proposals were far more crucial in their extent and portent than was understood at the time, except by certain farseeing members of Congress. The most important effect of those conferences was the revolutionary change in the field of foreign policy. Wilson was convinced that it was the duty and the destiny of the United States to assume world leadership for the preservation of peace by collective action. He did not hesitate, in his own name, to make the pledge of aid to France in case of aggression. The very fact of the pledge is the important thing, not the quantity or quality or even the ability to make such a promise. With this assurance, the unbending tenet of insularity was renounced.

Professor Yates has tried to show the pitfalls that exist in any attempt at world peace. He has studied one aspect, from 1917 to 1921. His proposal that the whole case of international cooperation from 1921 to 1939 to obtain security be studied is a sound one. With the pitfalls and the successes observed, such organizations as the United Nations and Nato may survive in so far as such human agencies can.

J. D. GAUTHIER

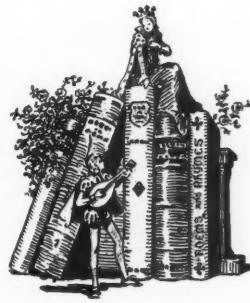
THE DAY THEY KILLED THE KING
By Hugh Ross Williamson. Macmillan.
206p. \$3.75

The reading public is aware of the recent literary trend toward concentrating on significant days in world history. Mr. Williamson has made a valuable contribution along that line in presenting a full account of the execution of Charles I of England. Removed from the event by more than 300 years, it is difficult for us to appreciate fully the spectacle of an unquestionably legitimate sovereign being put to death by an opposing but victorious segment of his subjects. We have almost become accustomed to

the murder or assassination of monarchs, but of course the event was unparalleled in 1649.

There are naturally those who look upon the beheading of Charles I as a great victory for the forces of democracy. Such a mythical interpretation of the event cannot be sustained by anyone who studies the character of the man chiefly responsible for his death or the illegal manner in which it was encompassed. Mr. Williamson has wisely included a "Prologue to the Day" that reveals both the tyranny and hypocrisy of Cromwell as well as the justice of the king's refusal to plead before the House of Commons: "I say, sir, by your favour, that the Commons of England was never a Court of Judicature. I would know how they came to be so." Of course there could be no answer.

Charles was a man of many faults which it would be foolish to deny, but the tremendous dignity and forbearance of his last days, so clearly revealed in this book, explain the reputation for martyrdom that he soon attained. He was, moreover, a man of great personal charm, as is evident from his success in winning over to personal loyalty the gaolers imposed upon him by the parliamentarians. Yet he had no love for



Puritan divines, and Mr. Williamson has the good humor to tell the story of the king's reaction to one Stephen Marshall, appointed official chaplain to the king in his captivity at Holmby House. Mr. Marshall, it seems, was fascinated by the sound of his own voice and would sometimes continue an extempore prayer for two hours. Charles persistently refused to go to hear him preach and "when he had started to declaim an interminable grace at table, Charles would calmly say his own and start his meal while Marshall was still praying." Men like Marshall were perhaps the most implacable of the king's enemies, primarily because he saw through their humbug.

J. EDGAR BRUNS

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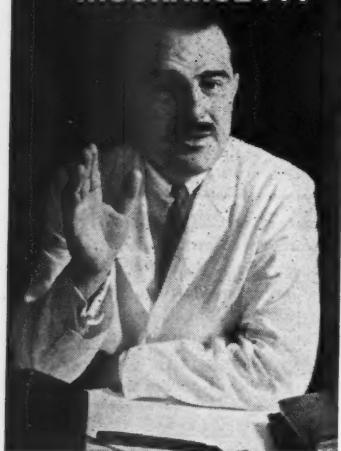
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**HOW TO BE ACCEPTED BY THE
COLLEGE OF YOUR CHOICE**
By Benjamin Fine. Channel Press. 134p.
\$3.95

The enterprising education editor of the *New York Times* has here assembled an up-to-date army of facts on college entrance that will bring a sigh of relief to a lot of people. Though prepared primarily for high-school students' information, this practical book will be as handy to have around a student counselor's or college administrator's office as a three-drawer filing cabinet.

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A special 32-page "College Fact Finder" lists in tabular form the major admission criteria and their relative importance, tuition costs and other important data from 967 institutions of higher learning. NEIL G. MCCLUSKEY

SOLDIERS OF THE STATES
By William H. Riker. Public Affairs. 129p.
\$3.25

Mr. Riker, associate professor of political science at Lawrence College, here propounds the thesis that the National Guard has survived three centuries of war, governmental neglect and bitter opposition from the Regular Army only by a campaign of political knavery. Even the Guard's marksmanship training program is traced by Prof. Riker to an interest in sports rather than the military. If this were a true picture of the National Guard, the survival of that organization would be, as Prof. Riker finds it, "inexplicable." When one examines the reasons, however, the mystery disappears.

From its opening paragraphs, *Soldiers of the States* gives the unfortunate impression that the author is using the National Guard to prove a point about a far broader subject and that he has selected only that material most favorable to his position. This impression is confirmed, in this writer's estimation, by the exclusion from the list of references at the end of the volume of any current material favorable to the National Guard and by the use of extensive quotations from foes of the Guard, while

rebuttals are limited to a sentence or two or omitted entirely. There is, further, a host of other omissions, discrepancies and serious errors of fact.

Prof. Riker has used his supposed indictment of the National Guard as the basis for concluding that all joint Federal-State functions should be transferred to the central Government. Whatever worth there may be in this belief is negated, in this case at least, by the inaccuracy and unfairness of its premise. Indeed, had Prof. Riker compared the Guard to its rival, the Army Reserve, rather than to the Regular Army, which the Guard is intended to supplement, not to replace, he would have been led to some strikingly different conclusions.

WILLIAM V. KENNEDY

MARTYRS

By Donald Attwater. Sheed & Ward. 236p.
\$4

Martyrdom, to some minds, is monotonous. Whether we read about the martyrs of Lyons in the second century or the Welsh martyrs in the 17th, the action is pretty much the same. A decision for Christ is made to hostile spectators, and the unpleasant sequel can be foretold with reasonable certainty. Why, then, does Mr. Attwater give us no less than fifty or sixty examples of how certain individuals during the past two thousand years fulfilled the Church's tradition of martyrdom?

There are justifications for this book.

First, Mr. Attwater is a scholarly gentleman who is intent upon the evidence. This historical evidence contains both fact and fiction. Mr. Attwater is intolerant of the basic dishonesty that substitutes edifying legend and pious imaginings for what actually happened. If martyrdom appears to be monotonous, the fault does not lie with the martyrs but with a succession of scribblers who cast all martyrs in the same hackneyed mold. Mr. Attwater has seriously damaged the stereotype of martyrdom by giving us authentic accounts of how some of our ancestors confronted life's central issue.

A second justification for this small volume is that some people associate martyrdom with the catacombs or Queen Elizabeth of England. But long after Constantine's toleration of Christianity the bloodletting went on. Orthodox Christians were persecuted by Arians in North Africa, by barbarians in Saxony, by iconoclastic emperors in Constantinople, by Moslems in Spain. There were also many martyrs in the post-Elizabethan period, down even to our own day.

JOHN J. O'CONNOR

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THE WORD

Rather, feed thy enemy if he is hungry, give him drink if he is thirsty; by doing this, thou wilt heap coals of fire upon his head. Do not be disarmed by malice; disarm malice with kindness (Rom. 12:20-21; Epistle for the Third Sunday after Epiphany).

Unquestionably, there are moments when the noble Apostle of the Nations is, in his expression, something less than lucid. At those junctures (they are not few) the conscientious commentator must undertake, as it were, to explain St. Paul to St. Paul. At other times this same inspired author is clear; almost too clear; painfully and embarrassingly clear. And then the commentator will feel impelled to rescue St. Paul from St. Paul. In the latter case, however, it is not improbable that the apostle's rejoinder would be that of a Roman provincial governor in a quite different connection: *Quod scripsi, scripsi—What I have written, I have written*. If you persist, Christian-fashion, in returning good for your neighbor's evil, you will, indeed, *heap coals of fire upon his head*.

Though the distinction always has the unpleasant sound of a quibble, there really is a difference between a set purpose and a simple result. As the surgeon takes up the wicked, beneficent tools of his trade, he may be sure that what he is about to do will issue in very notable discomfort for his patient; but that painful result is no part of the surgeon's intent.

In not a few contexts—including, as a matter of fact, our present one—St. Paul makes it abundantly clear that the true motive for Christian charity is nothing so trivial or mean as the silly hope of making your enemy uncomfortable. What underlies Pauline charity (which is always *caritas Christi, the charity of Christ*) is the exalted concept of the unity of men in Christ: the literal, loving oneness of the Mystical Body of Christ.

Besides, what are those *coals of fire* which Paul would have us heap upon inimical heads? Is not this an apt metaphor for the burning of *compunction*? And need the Christian be ashamed if, by his resolute and unvarying patience, a harsh, troublesome neighbor comes at last to be ashamed? If this be revenge (we might paraphrase), let us in every sense make the most of it. It is a singularly gentle and Christlike sort of retribution from believing man to offending man.

Let us not be distracted by Paul's unconventional expression from Paul's (and our Lord's) gigantic moral principle. Offense, particularly of the calculated, calculating sort, will never be less than galling, never other than extremely difficult to bear. Yet here, in this day's Epistle, is the plain, painful, poignant Christ-way of it: *Do not be disarmed by malice; disarm malice with kindness*. VINCENT P. McCORMY, S.J.

FILMS

OLD YELLER (*Buena Vista*) is an over-sized mongrel hound who is braver than Rin Tin Tin and smarter than Lassie. He is the star of Walt Disney's latest live-action Technicolor feature. Both the dog and the picture prove to be most ingratiating, not only for the youngsters—who are Disney's special domain—but also for any adults who happen along.

Old Yeller is the self-appointed guardian of a Texas frontier family when

the father (Fess Parker, seen only twice and but briefly) is off on a cattle drive. In a role somewhat reminiscent of her part in *The Friendly Persuasion*, Dorothy McGuire is the intrepid but very human pioneer mother, while the two boys who react so differently to the new member of the household are played by Tommy Kirk and Kevin Corcoran.

Perhaps the picture of frontier life and the exploits of the remarkably trained dog are a little idealized. They are not falsified, however. Harsh reality is present as well as humor, warm family relationships, real Americana and good entertainment. [L of D: A-I]

A FAREWELL TO ARMS (*20th Century-Fox*). A few months ago Ernest Hemingway took public exception to the film version of his novel *The Sun Also Rises*, making the outmoded charge that Hollywood is incapable of handling literature without corrupting it. The film's producer made a penetrating rejoinder: if Hemingway did not like the movie he should try rereading the book; and he would probably discover that he did not like that any more either. I am

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quite sure that the reason this multi-million-dollar, two-and-a-half-hour color and CinemaScope remake of an even more famous Hemingway novel left me cold was that the book would have done so too. Simultaneously, as though by instinct, several movie producers reached the conclusion a year or so ago that the American public was ready again for war films with a pacifist tone. So *A Farewell to Arms* reaches the screen in the midst of a full-blown cycle of anti-war pictures. Hemingway's outlook on war therefore seems quite topical and acceptable. It is his outlook on life and love that seems dated.

Perhaps because two global conflicts have taken place since the publication of the book, we are all too familiar with the anguish of sweethearts in wartime. On re-examination their prototypes, Frederic Henry (Rock Hudson) and Catherine Barkley (Jennifer Jones), seem pretty flat and lacking in individuality. In addition, the heroine's rejection of religion and moral standards resembles a Hemingway preaching of a 1920 attitude more than it does a believable trait of character.

The picture incorporates some of the best trends in contemporary film-making: e.g., it is the work of an independent producer (David O. Selznick, who, far from coincidentally, is also Miss Jones' husband) rather than of a studio assembly line. Also, it was made on location in Italy, a fact which is directly responsible for its most impressive features—spectacular scenes such as the retreat from Caporetto. Noteworthy too are the performances of European supporting actors such as Vittorio de Sica. The difficulty is that the ratio of footage runs three to one in favor of love over war—and the love story is curiously deficient in emotional impact even when the heroine dies agonizingly and explicitly in childbirth. [L of D: B]

BONJOUR TRISTESSE (*Columbia*) is another faithful and technically skillful adaptation of a novel. This was 18-year-old Françoise Sagan's precocious story of an amoral adolescent girl's (Jean Seberg) scheming to prevent her charmingly dissolute father (David Niven) from marrying a respectable woman (Deborah Kerr) and thus destroying the old pattern of their lives. The picture was independently produced and directed (by Otto Preminger) in color and CinemaScope.

The finale has an undoubtedly moral impact. But as for what goes on before, is it unpleasant trivia or valid social satire? [L of D: A-III]

MOIRA WALSH

THEATRE

MISS ISOBEL. Those who in former and (presumably) cruder ages found the behavior of madmen "amusing" might like *Miss Isobel*, a Freudian-style affair put together by Michael Plant and Denis Webb. An overpossessive mother undergoes a shock and "regresses" to the stage of childishness where she asks her daughter, whom she now regards as her mother, for toys. Sir Cedric Hardwicke as director and Shirley Booth in the title role wasted a lot of talent on this. Presented at the Royale by Leonard Sillman and John Roberts.

THE CHAIRS and **THE LESSON**, two one-act plays just winding up at the Phoenix, are by a European, Eugene Ionesco. Together they offer an evening of intellectual low comedy. In *The Chairs*, a nonagenarian offers a recipe for a long and happy life—only nobody can understand it. *The Lesson* concerns a private tutor's efforts to cope with a mathematical prodigy who takes complex problems in his stride but falls down on simple arithmetic.

TOBIAS AND THE ANGEL has found a home at Theatre East, the newest off-Broadway playhouse. James Bridie's comedy is a delectable theatre piece wherever it happens to tarry, whether for a single performance or an indefinite run. A frankly religious play, it is at the same time as sophisticated as the *New Yorker*. Its imaginative blend of reverence, humor, fairy tale and success story suggests a collaboration of G. K. Chesterton with Andrew Lang.

In the hands of experienced actors *Tobias* is fine drama in the truest sense. The present production is performed with affection as well as skill by actors who offer their histrionic talent as a form of worship. It happens that *Tobias*, aside from its reverent and diverting story, is a first-rate actors' play. Not one of the roles is a walk-on or one-line bit.

Following Bill Penn's sensitive direction, the performers handle their roles as tenderly and efficiently as a young mother cuddles her first baby. Space is too limited to mention all capable performances, but Christopher Hewett's portrayal of the Archangel Raphael must not be omitted. Gabriele Gunther offers a humorously fluid performance as the father of an ill-starred bride, and Ray Boyle is convincingly timorous in the title role. Alan James and Paula Bowersmith are appealing as the parents of *Tobias*.

THEOPHILUS LEWIS

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